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THE

MISSIONARY HERALD

AT HOME AND ABROAD

ORGAN OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

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OF THE

CONGREGATIONAL AND CHRISTIAN CHURCHES

FOR THE YEAR 1934

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SUBJECT INDEX

Note: As *The Missionary Herald* began in April to represent the Home Boards as well as the American Board, its Index becomes longer and more complicated. We are therefore simplifying it by: first, omitting the list of titles of articles; an article may be found under the name of its author, and also under the name of the country and station treated of. Second, everything about Churches, Education, Evangelism, Medical Work, Publications, Social Service, will be found under those topic headings, and *not* under the names of countries and stations: under the names of countries and stations will be listed the page numbers of *all* articles, and of those Paragraphs that do not treat of the above six topics. A Paragraph is usually a news item.

AFRICA. General Articles, 45, 50, 363, 386; General Paragraphs, 102, 204, 405; **Adams:** Paragraphs, 151, 154; **Bailundo:** Paragraphs, 67, 306; **Chilesso:** Paragraph, 19; **Dondi:** Paragraph, 101; **Durban:** Paragraph, 355; **Gogoi:** Paragraph, 354; **Inanda:** Paragraph, 58; **Johannesburg:** Article, 51; **Mt. Silinda:** Paragraph, 89; **Sachikela:** Article, 189; Paragraph, 140, 159. See also topics: *Churches, Education, Evangelism, Medical Work.*

AMERICAN BOARD: Article about, 217. See Africa, China, India, Japan, Mexico, Micronesia, Near East Mission, Philippines.

AMERICAN MISSIONARY ASSOCIATION. General Articles, 113, 276, 378, 411, 474; General Paragraphs, 152, 544; Dakota Indians: Article 488; Fort Berthold Mission: Paragraph, 403; McIntosh, Georgia: Article, 345; Pleasant Hill, Tennessee: Article, 377; Puerto Rico: Articles, 315, 492; Santee, Nebraska: Article, 130; Talledega, Alabama: Article, 190. See also topics: *Churches, Education, Medical Work.*

Annual meeting of the American Board, 293; of the Home Boards, 293.

BOOK CHAT. 31, 63, 95, 146, 197, 256, 349, 496, 540; **American Board Missionary Books,** 38, 39, 102, 103 (not in Book Chat Department), 197; Books on: **Africa,** 95, 303, 540, 542; **Asia,** 146; **Biography,** 165, 256, 540, 541; **Children,** 64, 147, 398, 539; **China,** 146, 147, 496; **Home Missions,** 302, 399; **India,** 64, 95, 98, 197; **Japan,** 31, 256, 303, 397, 398, 541; **Laymen,** 540; **Laymen's Report,** 31; **Miscellaneous,** 64, 65, 96, 349; **Missions,** 303, 541; **Orientals in U. S.,** 397, 398; **Religion,** 96, 97, 197, 302, 303, 349; **Sermons,** 541; **Study Books,** 397; **Publications of the Boards,** 32, 65, 148, 198, 402, 497, 542.

CAMERA NEWS. 137, 184, 247, 280, 329, 388, 477, 521. See also *This Is Station ABCFM, Television Section.*

Centenaries: Madura Mission, 11, 75, 77, 99, 117, 151; Peter Parker, 261, 534; William Carey, 282; Sioux Centennial, 298; Lyman Munson, 396, 545.

Cent-a-Meal Box, 153, 400, 498.

CHINA. General Articles, 86, 430, 518; Paragraphs, 152, 258, 280, 354, 546; **Fenchow:** Article, 318; **Foochow:** Articles, 182, 344; Paragraphs, 153, 201; **Ingtai:** Paragraphs, 153, 498; **Paotingfu,** 21, 88, 89, 307; Story, 68; **Peiping:** Article, 192; **Shaowu:** Paragraphs, 33, 200, 356; **Taiku:** Articles, 53, 239; Story, 36; **Tientsin:** Article, 464; **Tsinan:** Article, 191; **Tunghsien:** Articles, 163, 238; Paragraphs, 307, 356. See also topics: *Churches. Education, Evangelism, Medical Work, Publications.*

CHRONICLE. 40, 71, 104½, 159, 207, 263, 311, 360, 406, 455, 503, 550.

CHURCHES. Africa, 355; Bulgaria, 498; China, 33, 86; India, 99, 308; Japan, 7; Near East, 36, 523; United States: General Articles, 481, 514; Alabama, 151; California, 384; Georgia, 390, 447; Illinois, 93, 205, 257, 259; Louisiana, 307, 548; Montana, 151, 188, 202; New Hampshire, 490; New Jersey, 179; North Carolina, 378; North Dakota, 258, 480; South Dakota, 450; Utah, 109, 385.

CHURCH EXTENSION BOARDS. Paragraph, 546; **Home Missionary Society:** Articles, 109, 126, 167, 170, 188, 370, 445, 447, 448, 450, 480, 507; Paragraphs, 154, 199, 202, 205, 307, 356, 545; **Student Summer Service:** Articles, 332, 336, 373, 400, 444; Paragraph, 495; **Sunday School Extension Society:** Articles, 167, 489; Paragraph, 199.

CONFERENCES. Auburndale Missionary Conference, 485; Midwest Regional Meeting, 533; Northfield Conference of Religious Education, 236; Northfield Women's Conference, 354; United Missionary Conferences, 66; Summer Conferences, 233, 246, 342, 381, 447.

Council for Social Action, 288, 348, 410, 411, 417, 509, 545.

CZECHOSLOVAKIA. Ceases to receive aid from American Board, 544.

Devotional Services, 479, 522.

EDITORIALS. 2, 3, 43, 44, 74, 75, 76, 107, 211, 268.

EDUCATION: COLLEGES. **China:** Foochow College, 182; **India:** American College, Madura, 34, 35; Christian Colleges, 544; **Japan:** Doshisha University, 38, 204, 259, 306; Kobe College, 205, 300; **Near East:** Aleppo College, 33, 523; International College, Izmir, 35, 354; American Junior College, Athens, 68; Anatolia College, Saloniki, 67, 404; **United States:** Defiance College, Ohio, 359; Dillard University, Louisiana, 308, 403; Southern Union College, Alabama, 491; Talledega College, Alabama, 153, 190, 202, 545; Tougaloo College, Mississippi, 201, 203.

EDUCATION: INSTITUTES, SCHOOLS, SEMINARIES. **Africa:** Adams, 201, 355; Dondi, 67; Inanda, 68, 307; Mt. Silinda, 204; **Bulgaria:** Pordim, 259; Sofia, 69; **China:** Fenchow, 58, 69, 85, 259, 318; Foochow, 204, 344; Paotingfu, 18, 91, 356; Peiping, 36, 306, 357, 403, 547; Taiku, 310; Tehsien, 203; Tsinan, 191; **India:** Kodaikanal, 310; Madura, 60; Satara, 18; Sholapur, 67; Vellore, 99; **Mexico:** Guadalajara, 67, 272; **Near East:** Aleppo, 36; Athens, 334; Beirut, 306; Talas, 419; **Philippines:** 307, 547; **United States:** In the South, 474; Atlanta, 517; Charleston, 296; Gastonia, 201; Hillsville, 448; Kings Mountain, 201; McIntosh, 345, 494; Pleasant Hill, 204, 377; Santee, 130, 205.

EDUCATION SOCIETY. Articles, 124, 135, 176, 244, 422; Paragraph, 202; Pilgrim Fellowship of Congregational Christian Young People, 135; See also Program Pointers for the Pilgrim Fellowship; Social Relations, 124; World Friendship Institute, 244.

Evangelism. Africa, 395; China, 59; Japan, 89; Paragraph, 199.

FINANCE. Articles, 56, 217, 425, 457, 463, 471; Editorial, 44; Apportionment Receipts, 87, 210, 458; Paragraphs, 153, 400, 498.

General Council at Oberlin, 211–214, 288–296, 338–341.

HERALDINGS. 151, 199, 257, 304, 352, 400, 494, 537.

INDIA. General Articles, 11, 77, 78, 81, 83, 117, 269, 282, 322, 366; Madura Mission Centenary, 11, 75, 77, 99, 117, 151; Paragraphs, 308, 355; **Ahmednagar:** Paragraphs, 308, 309, 546; **Kodaikanal:** Paragraph, 37; **Madura:** Articles, 11, 77, 117, 487; **Manamadura:** Story, 100; **Pasumalai:** Paragraph, 89; **Poona:** Paragraph, 18; **Rahuri:** Paragraphs, 308; **Sholapur:** Paragraph, 69; **Wai:** Articles, 115, 414. See also topics: *Churches, Education, Medical Work, Social Service.*

Indians—North American. Articles, 126, 130, 461, 483; Paragraphs, 33, 101.

IN MEMORIAM. 500, 548. See also *Necrology.*

JAPAN. General Articles, 4, 7, 10, 13, 325, 327, 439, 530; Paragraphs, 2, 18, 34, 35, 309, 400, 401, 498, 545; Play, 531; **Kobe:** Article, 300; **Nagoya:** Paragraph, 58; **Niigata:** Paragraphs, 59, 154; **Uradome:** Article, 382. See also topics: *Churches, Education, Evangelism.*

Laymen's Report: Articles, 28, 346; Book on, 31.

MEDICAL WORK. Centennial of Medical Missions, 534; **Africa:** Dondi, 88; Durban, 69; Sachikela, 189; **China:** Lintsing, 88; Taiku, 138, 546; Tunghsien, 163, 388; **India:** General, 83; Madura, 487; Vellore, 99; Wai, 19, 115, 414; **Philippines:** Cagayan, 19; **Puerto Rico,** 315, 492, 536; **United States:** New Orleans, 357.

MEXICO. **Guadalajara:** Article, 272.

MICRONESIA. General Article, 15; Paragraph, 153.

MINISTERIAL BOARDS. Board of Ministerial Relief: Articles, 132, 242, 427, 512, 524; Paragraph, 138; Annuity Fund: Article, 240; Paragraph, 498.

Missionaries: Article, 464.

Missionary Herald at Home and Abroad, 75, 76, 106, 107, 144, 232.

Missions, 113, 121, 153, 215, 268, 290, 368, 453, 468, 469, 485.

NEAR EAST MISSION. General Article, 421; **Aleppo:** Article, 523; **Athens:** Article, 334; Paragraph, 202; **Bulgaria:** Merger, 498; **Istanbul:** Paragraph, 202; **Talas:** Article, 419. See also topics: *Churches, Education.*

NECROLOGY. Ainslie, John A., 70; Bloom, W. Knighton, 174; Boynton, Nehemiah, 40; Buckham, Mrs. M. H., 40½, 70; Burrage, George C., 310, 312; Buss, Mary W., 104; Chambers, W. Nesbitt, 408, 502; Chandler, Ada B., 208; Chandler, John S., 86, 312, 333; Chapin, Annie, 550; Clark, Mrs. Albert W., 552; Clark, Mrs. George M., 158, 160; Clarke, Anna, 160, 261; Daikuhara, Gintaro, 160, 244; Daniels, Mrs. C. H., 39; Dodd, Mrs. William S., 552; English, William F., 70; Foreman, Lucile, 208, 261; Hincks, Henry W., 552; Hitchcock, William E., 71, 104; Holbrook, Charles W., 71, 103; Holton, Edward P., 312, 359; Howland, Ellen M., 504, 549; Howland, Susan R., 406, 408; Hurlbut, Mrs. Samuel E., 548, 552; Ingram, James H., 286, 312, 545; Jenkins, Frank E., 287, 312; King, Henry Churchill, 145, 160; Long, Loy Lewis, Jr., 504; Marsh, Mrs. George D., 504, 549; O'Brien, Mrs. James P., 262; Orchard, John, 208; Porter, James W., 264; Richards, George L., 40, 158, 160; Shepherd, Harold, 104½; Sipes, Elias J., 500, 504; Sisson, Elizabeth, 504, 550; Smith, Otterbein, 264; Strong, William E., 112, 160, 172; Taylor, M. S., 259; Wells, Herbert J., 39; Woodbury, Ida Vose, 157, 160.

Oberlin, Articles about, 219, 223, 226, 239; See also topic: General Council.

Ohio, Articles about, 219, 222, 228, 230, 231, 242, 251, 254, 255.

OUR STAMP CORNER. 98.

Oxford Group Movement: Article, 514.

PERSONALS. 38, 69, 102, 155, 205, 259, 309, 357; 405, 455, 499, 548.

PERSONNEL. **American Board: Foreign:** Appreciations, 15, 358; Biographical sketch, 128; See also *Necrology;* Decorations, 61, 69, 259, 500; General, 267; Memorial, 100; New positions in America, 156, 259, 309; Transfers, 70, 500; **American Board: Home:** Appreciations, 3, 12, 102, 172, 195, 337, 493; Biographical sketch, 155; New Secretaries, 293; **American Missionary Association:** Biographical sketches—See *Necrology;* New position, 309; Resignation, 492; **Bureau of Pastoral Supply:** Appointment, 43, 119; Retirement, 43; **Church Extension Boards:** Appreciations, 120, 174, 177; Degrees, 357; Resignations, 156; Retirements, 208; Transfers, 205, 500; **Commission on Missions:** Appreciation, 119; Biographical sketch, 155; **Ministerial Boards:** Retirement, 206; **State Conferences:** Appreciations, 43, 250, 536; New officers, 284, 285, 379; Retirement, 283.

PHILIPPINES. General Articles, 350; Paragraphs, 34, 89, 139, 356.

Plays, 531.

Programs, 26, 62, 92, 141, 193, 251.

Program Pointers for the Pilgrim Fellowship, 143, 194, 245, 302, 335, 380, 454, 488, 535.

Projects, 254, 255.

PUBLICATIONS: Books by American Board missionaries, 38 39, 102, 103; Publications in China, 103, 192; By Commission on Missions, 43; In India, 99; In Near East, 70; In Philippines 34; Publications of the Boards, 32, 65, 148, 198, 402, 542.

Rural Reconstruction: China, 200, 354, 356, 520; India, 19, 88; Philippines, 350.

SECRETARIAL SIDELIGHTS. 120, 195, 250, 301, 337, 493, 536.

SOCIAL SERVICE. India, 35, 37, 404, 508; Near East, 202.

Student Summer Service. See topic: *Church Extension Boards.*

THIS IS STATION ABCFM. 18, 58, 88. See Department: *Camera News.*

THIS, THAT, AND THE OTHER. 33, 67, 99, 200, 306, 354, 403, 498, 544.

WANDERINGS AND WONDERINGS. 134, 183, 278, 328, 476, 516.

INDEX TO ILLUSTRATIONS

AFRICA. Zulu in courting costume, 42; Types of West African women, 46; Court crier, 49; Pastor and elder in Chisamba and Dondi leader, 362; Zulu warrior, 386; African scene with locusts, 392; Collecting locusts to eat, 394; **Adams:** Teaching women to sew, 249; **Chikore:** Two pictures of Edna and Edwin Nkomo and June Dixon, 60; **Chilesso:** Boy who applied for a teacher's license, 21; **Galangue:** Two honored old men, 362; **Gogoi:** Nkiasy, 354; **Johannesburg:** Three children of clinics, 20; Challenge trophies and donors, 51; Map of Rand, 52; Three pictures of clinic child and practice doll, 61; Boy carrying baby, 184; **Mt. Silinda:** Two Institute bands, 478; **Sachikela:** Listeners' 140; Three children, 186; Boy and dog, 281; Postman, 329; Pastor Ngonga and family, 362; Outstation clinic, 521.

"American Clipper," 113.

American Indian, 438.

AMERICAN MISSIONARY ASSOCIATION. Santee Normal School students, 131, 186; Trinity School student, 184; Fort Berthold Mission, 9 pictures, 186, 403, 460, 498; Piedmont College students, 277; Ryder Memorial Hospital, 3 pictures, 314; Avery Institute, 6 pictures, 297, 341; Blanche Kellogg Institute, 3 pictures, 317, 321; Dorchester Academy student, 345; Talladega College physics laboratory, 412; Child in cotton fields, 437; Dakota Indians, 4 pictures, 483, 484. See also *Portraits*.

Brooklyn Italian Mission boys, 489.

CEYLON. Cricket game at Jaffna College, 248; Uduvil girls playing on the veena, 478.

CHINA. Rev. Hung Seng-huang, 86; Rev. Iu Soi-ling and family, 87; Youngsters, 184; Market town, Shansi, 192; **Fenchow:** Children, 247; Six pictures taken in the Children's Court, 319, 320; Loom at Bible School, 521; **Foochow:** Blind old lady befriended by children of U.K.T.S., 21; Mrs. Ngu, Biblewoman, 329; Adopted daughter of Isabel Hwang, 330; **Paotingfu:** Women at competition food exhibit, 21; Kaleidoscopic Kristmas Kard, 91; **Taiku:** Congregation leaving church after Jubilee, 54; Memorial service at grave, 55; **Tunghsien:** Six pictures of Parsons Memorial Obstetrical Unit, 163, 164; Eugene Fan and family, 185; Maternity ward of hospital, 388.

Christmas: Waiting for Santa, 506; Decorations, 512, 513, 524–530.

Conferences, Summer: 14 pictures, 233–237, 343, 381, 382.

Diorama at Oak Park Benevolence Exposition, 93.

Flying Goose, The, 9.

Churches: Savannah Church, 390; Rural church in the South, 444; Japanese church, Utah, 385; Williams Chapel, Waycross, Virginia, 448; Church at Cheyenne, Wyoming, 450.

CHURCH EXTENSION BOARDS. Provo Canyon, Utah, 111; Going to church in Belle Creek, Montana, 139; Spick and span for Sunday-school, 185; Italian Mission vacation school, 168; A mountain schoolhouse, Tennessee, 168; Sod house, 370; A typical town, 374; A prairie preaching point, 375; Pals of the summer pastor, 376; Dance hall and preaching place, 376; A home in the South, 445; Wyoming ranch house, 446. See also *Churches*, and *Portraits*.

EDUCATION SOCIETY. Primary children, Riverdale Church, Dayton, O., 137; Third grade Rogers Park Church, Chicago, 139; Campus leaders Oregon State College, 187; Expert exponents of our educational tasks, 422, 423. See also *Portraits*.

INDIA. **Ahmednagar:** Staff of hospital, 129; **Bombay:** Nagpada Neighborhood House, 455; **Madura:** Memorial fountain of Hardin Hall, 60; Miss Swift and Miss Chandler, 61; Pioneer missionaries, 79; Leading Christian women, 84; Weaving womanhood, L.P.N.I., 248; New Madura Sangam, 369; Four Capron Hall girls, 389; Group at opening of new hospital unit, 486; New unit of Albert Victor Hospital, 487; Dr. Wilder reading statement, 488; **Sholapur:** Bhat baby, 388; **Tirumangalam:** Milking time, 388; **Wai:** View, 414; Staff of Hospital, 415; Family of a patient, 416; Dr. Hume has a pull with the people of India, 417.

JAPAN. Interpretive dancers, 13; Supplement of *Japan Times and Mail*, 34; Model in pearls of Mt. Vernon, 34; Five babies at Kusatsu Leper Asylum, 138; Ray Downs and Japanese playmate, 187; Lake scene and Fuji, 434; A farmer's hand, 439; Hilly farming district, 440; Farmer boy with basket and woman with baby, 441; Farm in winter, 443; Christmas at Leper hospital, 530; **Kyoto:** Girl student at Doshisha, 20; **Uradome:** Two views, 382.

Lyman Munson grave, 396.

Lost sheep, The, 74.

Maps: Literacy map, 247; Map of Madura Mission, 96; Map of Rand, 52; Map of Turkey, 420.

Marquis of Lothian at Hotel Gramercy luncheon, 535.

MEXICO. **Guadalajara:** Colegio director, 272; Three students, 274.

MINISTERIAL BOARDS. Pensioners of Board of Ministerial Relief, 132, 133; Grainger Homestead, Canandaigua, 138; Two families aided. 242, 243; Drawings, 242, 243.

Montana Bad Lands, 508.

NEAR EAST MISSION. Sunset on the Mediterranean, 280; Mustafa Kemal teaching new alphabet, 420; Map, 420; Desert scene, 435; **Aleppo:** Church of the Martyrs, 523; Church committee, 523; **Athens:** Lipasmata refugee children, 331, 335; **Bulgaria:** Committee adopting union, 498; **Saloniki:** Three pictures of Anatolia College, 404.

Oberlin: Sixteen pictures, 211–214; Founders, 221; Photostatic copy of slave release kept in college, 224; Poster, 292.

Ohio: Tablet to Moses Cleaveland, 220.

PHILIPPINES. A Moro datu, 433; **Cagayan:** Dr. Sarah Mu Ching holding triplets, 389; **Dansalan:** Moro winner of poetry contest, 20; Five pictures of a travelog, 90; Dr. Laubach teaching group of Moros, 139; Six views, 351; Booth to advertise folk schools, 521; **Davao:** Three pictures in hospital, 329.

PORTRAITS. Adams, Chauncey, 285; Adams, Donald, Buell Gallagher, George Crawford, Allen Chalmers, Oscar Maurer, 277; Akana, Catherine, 266; Alexander, Ernest R., 539; Allen, Bertha, 266; Atkinson, O., 301; Azariah, Mr., 366, 367.
Bacon, David, 221; Beals, Rose, 267; Bell, Enoch, 155; as Livingstone, 355; Brokenshire, Herbert, 329; Buell, T., 61; Burger, Charles, 536.
Camacho, Abel, 272; Carleton, Elizabeth, 249; Chandler, John S., 333; Cheng, C. Y., 280; Cristadora, Janet, 425.
Daikuhara, Gintaro, 244; David, Mary, 330; Downs, Ray, 187; Dutton, Frank, 281.
Eddy, Sherwood, 322, 367; Ennis, Walter, 267; Ensminger, Ross, 491.
Fagley, Frederick, 423; Fan, Eugene and family, 185; Faville, Theodore, P. A. Johnson, Robert Locke, A. K. Voss, 137; Finney, Charles G., 221; Fousset, Robert, 425.
Gallagher, Buell, 190; Galt, Elmer and family, 467; Gammon, Robert, 423; Garner, A. C., 413; Gates, Herbert, 422; Goodsell, Fred F., 493; Greef, Mrs. C. E., 102; Grissom, R. T., 449.
Hemingway, Mrs. W. A., 319; Herring, Hubert, 423; Hertz, Rudolf, 130; Hill, Lester O., Jr., 20; Hollenbeck, Dr. and Mrs. Henry, 521; Holt, Arthur, 288; Hume, Edward H., 314; Hung Seng-huang, 86; Hunter, James, 266.
Iu Soi-ling and family, 87; Jenkins, Frank, 287.
Kedzie, W. R., 422; Keithahn, Rev. and Mrs. Ralph, 356; Kuan, Y. C. and family, 431.
Lin, J. S., 477; Lobingier, John L., 422; Lockwood, Mrs. Edson and Sarah Joseph, 281; Loennecke, Beatrice, 372.
McCall, C. F., 330; McClure, Agnes and Joan, 389; McClure, Mary, 249, 319, Malcolm, Florence, 266; Manshardt, Clifford, 455; Martin, Harry and family, 467; Martin, Jessie, 266; Mason, Bernard Lee, 405; Mills, Charles, 428; Mugrage, Ralph, 492; Murray, Helen G., and Ruth Seabury, 125; Nga Geng-guong, 182; Nieves, Rev. and Mrs. Luis Rosario, 140; Nilson, Paul and family, 421; Nolting, Edward, 266.
Odell, Jeannette, 266; Outerbridge, Leonard, 293.
Page, Frederick H., 283; Parsons, Edward F., 163; Phillippi, Rev. and Mrs. Roy, 507; Picken, Lillian, 266, 372; Pond, Gideon and Samuel, 298.
Raymond, Frederick W., 359; Reuling, John, 266; Reynolds, Barbara, 249; Rice, Claton S., 284; Rider, Henry Orne, 455; Rinden, Arthur, 266; Robinson, Elizabeth, 389; Royce, Luman, 120.
Scotford, John, 155; Seabury, Ruth I., 337; Shaver, Erwin L., 423; Smith, Edward H., 281; Smith, Helen H., 331; Stimson, Henry, 428; Strong, William E., 112; Stewart, Philo, 221; Stock, Harry T., 422; Swartz, Herman, 428.
Tagore, Rabindranath, 432; Timberlake, Ralph M., 285; Thelin family, 330; Tom, Y. S., 280; Tucker, Frank and child, 521.
Van Buren, Catherine, 405; Van Cleave, A. R., 491.
Wallin, Nathaniel C. and family, 109; Wang, Ching-wen, 331; Wang, H. J., Mrs. Bertholf, Rev. James Richards, 294; Warner, Mr. and Mrs. Franklin, 8; Watson, James, 492; Wheeler, Lois, 389; Wickes, Margaret, 389; Willis, Willis H. and family, 247.
Yarrow, Harriet, 266.
Zambrano, Pastor, 272.

Smallest book in the world, 35.

South Dakota abandoned home, 452.

Summer conference pictures, 343, 381, 382.

INDEX TO NAMES

With this issue two new departures are instituted in this index: *All* names are printed in the roman type; and titles, such as Secretary, Principal, Superintendent (for state superintendents), Author are used. The title "Author" is used for the author of a book reviewed in the magazine or largely quoted from.

Abel, Rev. Charles W., 540
Abel, Author Russell W., 540
Adams, Alice Pettee, 69
Adams, State Secretary Chauncey A., 285
Adams, Donald Allison, 276, 309, 391, 463
Adams, Author Katharine S., 398
Adkins, Rev. and Mrs. Leslie John, 312
Ainslie, Rev. John Alexander, 70
Akana, Mrs. Catherine Tracy, 267, 407, 550
Alexander, Dr. Ernest R., 539
Allen, Bertha Harding, 267, 407, 551
Andrews, Author C. F., 69, 96
Apkarian, Rev. Hovhannes, 305
Armstrong, Susan Eunice, 159
Armstrong, Superintendent Robert G., 490
Ashford, Colonel Bailey Kelly, 536
Ashjian, Rev. H. H., 259
Asirvatham, Professor Eddy, 81
Atkinson, Secretary J. O., 301
Atwood, Nurse Hazel Marie, 159, 503
Avery, Rev. Oliver T., 357
Avery, Gertrude S., 503
Axling, Author William, 541

Bacon, Rev. David, 126
Baggett, Rev. William Seth, 307
Bailey, Howland H., 407, 503
Baird, Agnes Mary, 550
Baird, Superintendent Lucius Olmstead, 445
Baker, Author Archibald G., 303
Baldwin, Elizabeth and Jane, 15, 16
Baldwin, Rev. Theodore A., 360, 406
Ballou, Rev. Earle Hoit, 59, 192, 464
Banninga, Rev. John James, 294, 333, 360
Barker, Author Leo Vaughn, 540
Barnard, Author Winifred E., 398
Barnes, Rachel Peirson, 40½, 456
Bartlett, Professor Samuel Colcord, 358
Bartlett, Mrs. S. C., 306
Barton, Secretary Emeritus James L., 4, 15, 40, 104, 146, 158, 503, 544
Beals, Dr. and Mrs. Lester Hayes, 407, 414
Beard, Secretary Emeritus Augustus Field, 106, 156
Beard, Rev. William Livingston, 86
Belcher, Harold Blanchard, 56, 64, 195
Bell, Editor Enoch Frye, (2), (3), (43), (44), (74), (75), (76), (107), (144), 155, 295, 296, 355
Bell, Rev. William Clark, 311, 312
Bennett, Rev. and Mrs. Henry James, 456
Berthoff, Mrs. Helen Tappan, 295
Bird, Author Zenobia, 541
Birge, Dorothy, 408
Birge, Rev. and Mrs. (John) Kingsley, 71, 360, 408
Blair, Rev. W. Walter, 472
Blake, Rev. and Mrs. Everett Carrl, 550
Blatter, Dorothy G., 406
Bliss, State Secretary Alfred V., 157, 283, 349
Block, Mrs. Emily Ray, 360, 456, 503
Bloom, Secretary W. Knighton, 160, 174
Bobb, Rev. Paul F., 103
Bookwalter, Lulu Gertrude, 160, 478
Bose, Author Irene Mott, 64
Bostrom, Irene, 70, 358
Bowers, Rev. Wayne Heyser, 156
Boyd, Rev. William T., 304
Boynton, Grace Morrison, 40½
Boynton, Rev. Morrison Russell, 399
Boynton, Rev. Nehemiah, 40
Braden, Author Charles O., 303
Bradley, Rev. Dan Freeman, 222
Brauer, Lillian Clarissa, 71
Brehm, Margaret Ruth, 360
Brehm, Rev. and Mrs. William Earl, 360
Brewster, Rev. (James) Riggs, 202
Bridgman, Mrs. Frederick Brainerd, 38
Brokenshire, Dr. Herbert Cecil, 208, 329, 550
Brookes, Principal Edgar H., 204, 355, 500
Brookings, Anne Belle, 58, 208
Brown, Author Charles Reynolds, 136
Brown, Author L. E., 97
Brownlee, Secretary Frederick Leslie, 113, 175, 377, 411, 544
Brueckner, Mr. and Mrs. (Kenneth) Robert, 160
Brueckner, Roberta, 160
Buck, Author Pearl, 496
Buckham, Mrs. Matthew Henry, 40½, 70
Buell, Principal T., 61, 151
Bunker, Rev. and Mrs. Kenneth Chandler, 156, 208
Bunker, Kenneth Gordon, 208
Burdick, State Superintendent Charles H., 379
Burger, State Superintendent Charles C., 536
Burgess, Author Andrew, 540
Burr, Leona Lloyd, 206
Burrage, Professor George C., 310, 312
Burton, Alice Jean, 312
Burton, Secretary Charles Emerson, 106, 210, 249
Burton, Mr. and Mrs. Myron Simmons, 249, 312
Buss, Mary W., 104
Butts, Associate Editor Charles A., 551

Cady, Secretary George Luther, 223, 353
Cady, Rev. Lyman Van Law, 191
Calder, Helen Barnetson, 3, 39, 256
Camacho, Principal, 67, 272
Cammack, Dr. William, 59
Campbell, Bertha Louise, 456
Carey, Rev. William, 282
Carleton, Rev. and Mrs. Alford, 249
Carleton, Muriel, 249
Carson, Author Charles E., 305
Cary, Rev. Frank, 309
Cavert, Secretary Samuel McCrea, 348
Chambers, Gladys, 203
Chambers, Rev. William Nesbitt, 408, 502
Chandler, Ada B., 208
Chandler, Gertrude Ethel, 61, 79, 248
Chandler, Rev. John Scudder, 79, 286, 312, 333
Chandler, Mrs. Robert Elmer, 38
Chapin, Annie M., 550
Cheng, General Secretary C. Y., 280
Chiang Kai Shek, General, 430, 354, 546
Chiang Kai Shek, Madame, 33
Chin, Principal Timothy S., 259
Christian, Leonard Jacob, 40, 160
Christian, Mrs. L. J., 40, 153, 160
Clapp, Frances Benton, 204
Clark, Mrs. Albert W., 552
Clark, Secretary Alden Hyde, 65, 197, 282, 544
Clark, Mrs. George Mark, 158, 160
Clarke, Anna, 160, 261
Clinchy, Rev. Russell J., 509
Coe, Rev. Albert Buckner, 93
Coffin, Co-Moderator Frank G., 106, 230
Colmyer, Bertha Damaris, 311, 406
Conard, Rev. Ralph V., 258, 480
Converse, Author Bertha Harris, 398
Cooke, Dr. Alma Locke, 70, 203, 551
Covell, Secretary Arthur J., 43
Cowles, Mrs. Amy Bridgman, 18
Cowles, Nurse Ruth Cordelia, 20, 52
Cox, Principal Benjamin F., 296, 297
Cox, Professor Philip W. L., 334
Craig, Ivy Elizabeth, 38, 159, 312
Cross, Rev. Edward Weeks, 196
Cross, Secretary Judson Lewis, 157
Cross, Laura Brown, 36, 357, 477, 547
Cross, Rev. Rowland McLean, 40½, 356
Cushing, Assistant Secretary Dorothy P., 18, 58, 88, 137, (163), 184, (236), 247, 280, 329, 388, 393, 414, 477

Dabney, Author Vaughan, 198, 402
Daghlian, Professor Garabed K., 34
Daikuhara, President Gintaro, 38, 160, 244
Daniel, Associate Secretary W. A., 499
Daniel, Mrs. Charles H., 39
Dart, Mrs. F. Sidney, 40½
Davis, Author J. Merle, 38, 95, 102, 303
Davison, Marguerite, 342
Day, Lucille Elizabeth, 308, 309, 355, 358, 546
DeForest, President Charlotte Burgis, 503
Deming, Rev. Wilbur Stone, 312, 485
Denison, Rev. Warren H., 196
DeVargas, Professor Philippe, 311
Dickey, Mr. and Mrs. Paul G., 263
Dickey, Rev. John G., 500
Dickson, Rev. and Mrs. James Henry, 159
Dillard, Educator James Hardy, 308, 413
Dixon, Rev. Frederick Rudolph, 156
Dixon, June, 60
Dizney, Nurse Helen, 546
Dodd, Mrs. William S., 552
Doherty, Author Bessie L., 497, 539
Dow, Margaret, 40, 503
Downs, Rev. Darley, 406
Downs, Mrs. Darley, 18, 406
Dudley, Rev. Raymond Augur, 306
Dutton, Rev. Philip Drew, 53, 239, 281, 503
Dutton, Frank Warner, 281
Dycer, Rev. Arthur W., 151
Dysart, Rev. John Paden, 393, 394
Dysart, Mrs. J. P., 308, 354

Eastman, Mrs. Elaine Goodale, 461
Eastman, Author Fred, 454
Eaton, Author Edward Dwight, 256
Eddy, Sherwood, 269, 322, 349, 353, 366, 518, 541
Edwards, Mrs. James Fairbrother, 18
Egbert, Miles, 304
Eggleston, Author Margaret W., 541
Eldredge, Secretary Lucy M., 424
Ellener, Fannie Elizabeth, 503
Emerson, Secretary Emeritus Delia E., 156
Emerson, Secretary Mabel Elizabeth, 542
Emrich, Rev. Frederich Ernest, 43
English, Rev. William Fry, 70
English, Rev. William Fry, Jr., 70, 196
Ennis, Rev. Merlin Walter, 48, 59, 267, 503
Ennis, Mrs. M. W., 329, 503
Enright, Author Elizabeth, 540
Ensminger, President Ross, 491
Esteban, Dr. B. R., 329

Fagley, Secretary Frederick Louis, 257, 424
Fairbank, Rev. Robert Winthrop, 19, 88
Fairfield, Secretary Wynn Cowan, 217, 293, 294
Fan, Eugene, 185
Faulkner, Rev. William J., 499, 500
Feichtinger, Elsa, 503
Field, Sarah Maria, 360
Fisk, Mrs. Marion Ballou, 26, 62, 92, 141, 193, 251
Fleming, Author Daniel J., 303
Flint, Mrs. Edgar Martin, 360
Flint, Mrs. Lydia A. Power, 208
Floyd, Florence Avanelle, 500, 503
Foreman, Lucile, 208, 261
Forsyth, Author Margaret E., 398
Fowle, Luther Richardson, 35
Fowler, Principal Esther Brigham, 206
Fox, Grace Evelyn, 503
Fowler, Millard M., 537
Freeman, Rev. and Mrs. Marston S., 33
French, H. Porter, 248
Frost, Caroline Elizabeth, 355
Fry, Rev. Earl C., 263
Fuller, Nurse Edith Jewell, 407, 455

Gaikwad, Rev. R. H., 39
Gallagher, President Buell Gordon, 153, 190, 491
Galt, Rev. and Mrs. Elmer W., 40, 357, 406
Gamble, Author Sidney D., 147
Gammon, Secretary Robert William, 424
Gandhi, Mahatma, 98
Garner, Rev. A. C., 413
Gates, Secretary Herbert Wright, 422
Gates, Mrs. Katharine Van Akin, 40½
Gaylord, Superintendent Edward D., 384
George, Author P. V., 540
Gibbons, Mrs. Allison W., 12
Gilbert, Rev. and Mrs. Lewis Loder, 70, 503
Gile, Madeline, 400
Gilkey, Author James Gordon, 541
Gill, Superintendent Harley, 384, 494
Gillett, Rev. and Mrs. Clarence Sherman, 503
Gillette, Superintendent Edwin C., 207
Gilmore, Rev. Arthur H., 298

Githens, Mrs. Otto B., 151, 263
Goertz, Rev. Peter S., 546
Goodsell, Caroline, 358, 456
Goodsell, Vice-President Fred Field, 410, 493
Graham, Dean Thomas Wesley, 117, 118, 119
Graves, Stella, 156
Greef, Mrs. Susie M. H., 102
Greef, Robert James, 456
Greene, Secretary Theodore A., 418
Grey, Secretary Fred, 424
Grissom, Rev. and Mrs. R. T., 449
Griswold, Author Hervey DeWitt, 540
Grose, Rev. Howard B., 196, 282
Gross, Rev. Daniel I., 158
Grove, Marguerite, 102
Gulick, Rev. Sidney Lewis, 4, 260
Gwinn, Alice Elizabeth, 548

Haas, Dr. Cyril Hubert, 157
Hack, Mrs. Mabel Larkins, 204, 394, 550
Hall, Superintendent Frederick L., 231, 250
Halliday, Secretary Ernest Milton, 174
Hall, Mrs. Marion Ernest, 257
Hammaker, Margaret Gail, 67
Hand, Mrs. Katharine Whiting, 10
Hardin, Mrs. Mary C., 60
Harley, Isabelle, 70
Harper, Professor William Allen, 469
Harrington, Author Isis L., 540
Harris, Rev. Harry R., 205
Hartwell, Emily, 310
Haskell, Rev. and Mrs. Edward Bell, 71, 208, 259, 456, 548
Haskell, Margaret Bell, 71
Haskell, Oliver, 548
Hastings, Rev. Daniel Adolphus, 40½, 67, 306, 355, 394
Hausske, Albert Carl, 407, 551
Hata, Rev. Sho Kichi, 385
Hawkes, Mary Newgeon, 408
Hawkes, Rev. and Mrs. William Emory, 406
Hazen, Rev. Carleton, 101
Hedgepeth, Iola, 448
Heine, Rev. Carl R., 153
Helser, Author Albert D., 540
Herring, Secretary Hubert Clinton, 124, 418, 423, 545
Hertz, Principal Rudolf, 130, 483
Hess, Professor James Milton, 34, 156
Hess, Mrs. J. M., 117, 156
Hibbard, Esther Lowell, 20, 34
Hibbard, Richard E., 407
Hieb, Rev. Stephen Philip, 37
High, Rev. Stanley, 121
Hill, Rev. Lester Alvah, 18, 20, 312
Hill, Mrs. L. A., 20, 312
Hill, Lester Alvah, Jr., 20
Hincks, Henry Winslow, 552
Hinman, Susan F., 226
Hinman, Rev. George W., 542
Hitchcock, Secretary Emeritus Alvirus N., 196
Hitchcock, William E., 71, 104
Hobart, Author Alice Tisdale, 496
Hobart, Mrs. Carolin, 479
Holbrook, Dr. Charles Werden, 71, 103
Hollenbeck, Dr. Henry Stanley, 189, 208, 503
Holt, Vice-President Arthur Erastus, 288, 418
Holton, Rev. Edward P., 312, 359
Holway, Rev. Theodore Thomas, 498
Horton, Rev. and Mrs. Arthur G., 312
Horton, Author Douglas, 541
Horton, Walter Ford, 312
Hotson, Nurse Hazel K., 358, 360
Houghton, Rev. Albert V., 157
Howland, Ellen, 504, 549
Howland, Susan Reed, 406, 408
Hoxie, Ella Crichton, 58, 69, 312
Hsueh, Principal Donald, T. M., 62, 358
Hubbard, Rev. Hugh Wesley, 19
Hubbard, Mrs. H. W., 21
Huggins, Alice Margaret, 103
Hughes, Author Ethel M., 398
Hume, Dr. Edward Hicks, 315
Hume, Rev. Robert Allen, 100
Hume, Author Robert Ernest, 102
Hume, Dr. and Mrs. Walter Fairbank, 116, 416, 503, 547
Hummel, Rev. Arthur W., 405
Hunter, Author Allan A., 397
Hunter, Rev. and Mrs. James Albert, 267, 407, 551
Hunting, Author Harold B., 149
Huntley, Christopher, 104½
Huntley, Rev. Frank Livingstone, 104½, 531
Huntley, Mrs. F. L., 104½
Hurlbut, Mary Willard, 50, 67
Hurlbut, Mrs. Samuel E., 548, 552
Hwang, Principal Isabel, 330

Ingram, Dr. James Harry, 286, 312, 405, 545
Iu Soi-ling, Rev., 87

Jacobs, Author Helen, 398
Jameson, Gerardus Smith, 40½
Jameson, Dr. and Mrs. William John, 40½
Jefferson, Author Charles Edward, 148, 541
Jeffery, Dr. (Mary) Pauline, 99
Jenkins, President Frank E., 287, 312
Jenkins, Rev. and Mrs. George D., 263
Jenkins, Principal J. Roosevelt, 345, 494
Jewett, Mary, 106
Jillson, Jeannie Louise, 306, 550
Jo, Mrs. Nobu, 2
Johnson, Rev. Frank Thorley, 551
Johnson, Author James Weldon, 538
Johnson, Editor Sol C., 390
Jones, Rev. and Mrs. Alan, 447
Jones, Rev. M. Ashby, 203
Jones, Author E. Stanley, 197, 199
Jones, Author Rufus Matthew, 64, 349
Judd, Mary Louise, 263
Judd, Dr. and Mrs. Walter Henry, 263, 503
Judy, Rev. Clayton, 551
Judy, Violet, 551
Juell, Rev. H. C., 156
Jurgensen, Lavinia May, 160
Jurgensen, Rev. and Mrs. William, 160

Kagawa, Toyohiko, 2, 10, 11, 27, 327, 397, 400, 401, 541
Kawai, Author Michi 398, 547
Keck, Superintendent Samuel W., 156, 170, 450
Kedzie, Secretary William Roscoe, 422
Keithahn, Rev. Richard Ralph, 156, 166, 171, 356
Keithahn, Mrs. R. R., M.D., 160
Keithahn, Richard Kagawa, 160
Kellogg, Rev. Edwin Dwight, 156
Kennan, Rev. Robert M., 551
Kennard, Mrs. Hunter, 22
Kennett, Dr. Grace, 83, 118
Kilby, Mrs. Lemuel, 522
King, Author Marian, 540
Kingsley, Rev. Harold, 353
Kintner, Nurse Helen Leonora, 165, 456
Knapp, Grace H., 481
Korchagina, Dr. Maria, 19, 128
Kreider, Herman Harold, 280. 407, 503
K'ung, President Hsiang Hsi, 3, 54, 70, 295
Kuan, Rev. Y. C., 431

Labaree, Clara Gray, 312
Lamott, Author Willis C., 303, 397
Lattimore, Author Eleanor Frances, 540
Laubach, Rev. Frank Charles, 19, 34, 89, 139, 207, 247, 307, 350, 356, 521
Laubach, Mrs. F. C., 207, 356
Lawrence, Author Josephine, 454
Lawrence, Dr. and Mrs. William Tilden, 89, 263
Lawson, James Hoy, 306, 310
Lawson, Margaret F., 310, 311
Lee, Nurse Anna Lucile, 160
Leete, Rev. William Rockwell, 91
Leigh, Harry L., 205
LeRoy, Rev. and Mrs. Albert E., 206
LeRoy, Ethel May, 405
Levonian, Professor Loutfi, 70
Lewis, Dr Charles, 540
Lewis, Dr. Neil Huntington, 156
Lin, Principal J. S., 477
Lindsay, Principal Martha, 499
Lobingier, Secretary John Leslie (244), 422
Lockwood, Professor Edson Clark, 37, 263
Lockwood, Mrs. E. C., 151, 263, 281, 333
Long, Rev. and Mrs. Loy Lewis, 70, 360, 504
Long, Loy Lewis, Jr., 504
Long, Mabel E., 311
Lorbeer, Principal Lloyd Louis, 99
Lovell, Rev. O. E., 156
Lyman, Rev. Henry, 396, 545
Lyons, Lucia Edith, 40

McCall, Rev. Clarence Field, 59, 89, 154, 330
McCall, Author Oswald W. S., 541
McCarthy, Author Denis A., 499
McClure, Mary Louise, 58, 69, 70, 247, 249, 318
McClure, Rev. Robert William, 33
McConnell, Author Dorothy F., 398, 540
McConnell, Author Francis J., 303
McDowell, Rev. Henry Curtis, 45, 101, 363
McKinley, Author Charles E., 148
McKinley, Principal James Franklin, 350
McKnight, Rev. and Mrs. William Q., 406
McMillan, Dr. and Mrs. Aaron Manasses, 550
MacCausland, Editor Isabelle, 40, 260
Mackay, Author John A., 197, 199
Mailie, Superintendent Emeritus John L., 205, 406, 408
Makanya, Mrs. Constance, 69
Malcolm, Florence Christine, 456
Mann, Rev. Leland West, 156
Manshardt, Rev. Clifford George, 197, 455
Marden, Dr. Jesse K., 206
Marden, Principal Mary L., 206
Markham, Dr. (Henry) Veazie, 40½, 88, 104½
Marsh, Edward H., 2
Marsh, Mrs. George D., 504, 549
Marsh, Rev. and Mrs. John Sawyer, 360
Marsh, William, 360
Martin, Rev. Azel Anson, 11, 306
Martin, Mrs. A. A., 69
Martin, Rev. Harry Stratton, 307, 356, 406, 467, 548
Martin, Jessie Elizabeth, 407, 503
Martin, Leslie Anne, 551
Mason, Bernard Lee, 296, 405
Mathews, Author Basil, 146, 165, 197, 397
Matthews, Rev. Harold Shepard, 357, 548
Matthews, Head Master Z. K., 154
Maynard, Rev. and Mrs. Harrison A., 500
Maynard, Richard Ely, 503
Meacham, Rev. Frank Townsend, 156
Means, Author Florence Crannell, 398, 539
Merrill, Secretary Charles Clarkson, 87, 119
Merrill, Nurse Gertrude Herson, 394
Merrill, Rev. John Ernest, 33, 36, 523
Merrill, Katharine, 503
Meyering, Donald Elton, 456
Meyering, Rev. and Mrs. Harry Ralph, 456
Miles, Associate Secretary Harry R., 126, 206, 500
Miller, Rev. Charles Winthrop, 198. 309
Miller, Professor Kelly, 474
Mills, President Minnie B., 68
Minehan, Author Thomas, 454
Miner, Luella, 39
Minto, Una Jean, 71, 101, 312, 394
Minton, Superintendent Wilson P., 379
Mitchell, Rev. George E., 533
Mix, Nurse Katherine, 156, 415. 416, 417
Monroe, President Paul. 35
Moore, Mrs. James H., 12
Mordecai, Rev. Trevor, 151
Morgan, Richard R., 176
Morris, Author Elizabeth W., 335
Morse, Author Hermann N., 302
Mott, John R., 165, 355, 404
Moulton, Rev. and Mrs. Joseph Langdon, 40½
Mugrage, Dr. Ralph M., 492
Munson, Rev. Samuel, 396, 545
Murphy, Secretary Charles Grant, 424
Muzumdar, Author Haridas T., 98
Myers, Author Alexander John William, 537

Neff, Rev. Clarence Alvin, 67, 208, 263

Neff, Mrs. C. A., 208, 263, 272
Nga Geng-Guong, Dean, 182
Ngulu, Rev. Abraham, 156
Neipp, Rev. and Mrs. Henry Alfred, 70
Nilson, Rev. Paul Emanuel, 71, 406, 419, 421
Nilson, Mrs. P. E., 71, 406
Nitobe, Author Inazo, 6
Nolting, Rev. and Mrs. Edward Louis, 78, 208, 267, 312

O'Brien, Mrs. James P., 262
Odell, Elsie Jeannette, 407, 503
Olcott, Author Frances Jenkins, 148
Olds, Rev. (Charles) Burnell, 7, 300, 439, 530, 548
Olds, Mrs. C. B., 38, 548
Oliphint, Eleanor Earle, 406
Orchard, Rev. John, 208
Osbornson, Mrs. E. A., 12
Outerbridge, Associate Secretary Leonard Mallory, 293

Page, State President Emeritus Frederick Harlan, 283
Paige, Jennie E., 40½
Palmer, Author Albert Wentworth, 303, 358, 397
Parker, Journalist Charles A., 386
Parker, Dr. Peter, 261, 534
Parker, Seth, 2
Parmelee, Dr. Ruth Azniv, 40½
Parsons, Dr. Edward Field, 163
Parsons, President Edward Smith, 196, 228
Patton, Secretary Emeritus Cornelius Howard, 11, 172
Payne, Jessie E., 88, 89, 206
Payne, Author Philip F., 398
Payson, Author Anne Byrd, 97
Peet, William Wheelock, 33, 39
Pence, Mr. and Mrs. Harold Titus, 311, 406
Perkins, Author Helen M., 497
Perkins, Author Henry A., 146
Perkins, Author Jeannete E., 541
Perry, Catherine Croswell, 35, 382, 406
Perry, Gladys Gertrude, 406
Phelps, Principal and Mrs. Carl Wright, 503
Phelps, Fidelia, 18
Phelps, Isabelle, 68, 71, 503
Phelps, Robert Irving, 503
Philippi, Rev. H. Roy, 507
Phillips, Rev. Roy Edmund, 38, 51, 52, 550
Picken, Lillian, 128, 267, 550
Pickett, Author J. Waskom, 95
Pinneo, Anne Evelyn, 207
Pollard, Author Elizabeth, 464
Porter, James W., 264
Porter, Rev. Lucius Chapin, 264, 311
Post, Helen Read, 40½
Potter, President Rockwell Harmon, 33

Rathebe, J. R., 53
Raymond, President Frederick Wingate, 359
Reed, Bertha Prichard, 545
Reed, President Cass Arthur, 35
Reed, Secretary Lewis Thurston, 240, 427
Reuling, Vice-Principal and Mrs. John Adam, 360, 503
Reynolds, Rev. Paul Russell, 69, 85, 259, 503
Rhoades, Author Winfred, 43
Rice, Superintendent Claton S., 156, 183, 284
Rice, Rev. Norman Lincoln, 358, 360, 503
Richards, Dr. George Lyman, 40
Richards, Rev. James Austin, 215, 294
Ricks, Principal W. Edward, 201
Rider, Artist Henry Orne, 455
Ridley, Nurse Florence Margaret, 19, 39, 416
Riggs, President Ernest Wilson, 38, 40½, 404
Riggs, Mrs. E. W., 38, 40½, 67
Rinden, Rev. and Mrs. Arthur O., 267, 407, 551
Rivera, Principal Victoria, 67
Roberts, Rev. and Mrs. Floyd Lester, 58, 503
Roberts, John Taylor, 58
Robertson, N. J., 404
Robinson, Arthur Greenwood, 157, 548
Robinson, Dr. Hugh Laughlin, 33, 165, 456
Robinson, Mrs. H. L., 165, 456
Robinson, John Stuart, 456
Robinson, Rev. Mark, 158, 160
Rodriguez, Horacio, 156
Rodriguez, Rev. Proculo, 350
Rogers, Dean Jonathan C., 309
Rose, Rev. Richard Selwyn, 156
Royce, Secretary Emeritus Luman H., 120, 208

Santos, Dr. P. R., 329
Saunders, Professor Albert James, 35, 38, 156
Saunders, Author Kenneth, 146
Sawyer, Nurse Myra Louise, 159
Scheibe, Rev. and Mrs. Durbin Clyde, 312
Scheibe, Durbin Clyde, Jr., 312
Schultz, Minnie K., 90
Scotford, Associate Editor John R., 120, 134, 151, 155, 183, 195, 199, 250, 257, 278, 301, 304, 328, 337, 352, 355, (370), 400, 458, 476, 493, 494, 516, 536, 537.
Scott, Lavinia, 58, 69
Scott, Lois Cotten, 503
Scott, Professor Roderick, 546
Scott, Rev. and Mrs. William Tate, 503
Scribner, Rev. Frank Jay, 471
Seabury, Secretary Ruth Isabel, 188, 337, 354
Seagraves, Mrs. Hassie, 204
Searle, President Emeritus Susan Annette, 205
Sebold, Rev. Charles E., 537
Shank, Nurse Dora Frances, 456
Shaver, Secretary Erwin Leander, 424
Shaw, Vice-Principal Ernest Thornton, 248, 304, 306, 477
Shelmidine, Lyle Stanton, 456
Shepard, Constance, 104½
Shepard, Dr. and Mrs. Lorrin Andrews, 104½, 263
Shepherd, Rev. George William, 33, 104½, 159, 200, 354, 520
Shepherd, Mrs. G. W., 104½, 159, 456
Shepherd, Harold, 104½
Shrader, Rev. Ralph Raymond, 259
Silliman, Principal Caroline, 206
Sipes, Rev. E. Jasper, 156, 304, 500, 504
Sisson, Elizabeth, 504, 550
Smith, Rev. Edward Huntington, 153, 281, 498
Smith, Helen Huntington, 159, 331, 503
Smith, Rev. Otterbein, 264
Soule, Rev. Sherrod, 219
Speer, Author Robert E., 540
Spencer, Authors Robert and Evelyn, 398
Stearns, Rev. John F., 358
Stegman, Mrs. Mildred, 295
Stelle, Rev. and Mrs. William Bergen, 59
Stick, Rev. Henry Augustus, 355
Stock, Secretary Harry Thomas, 135, 143, 194, 245, 302, 335, 380, 402, 423, 454, 485, 535
Stocking, Rev. Jay Thomas, 106, 119
Stoffer, President Bryan Sewall, 117
Storrs, Rev. Charles Lysander, 201, 356
Strong, Secretary Emeritus William Ellsworth, 112, 160, 172
Swart, Dorothea Lois, 456
Swart, Principal and Mrs. Winfield Quentin, 456
Swartz, President Herman Frank, 429

Tawney, Author R. H., 546
Taylor, Rev. James Dexter, 52
Taylor, Rev. M. S., 259
Terrill, Secretary Katherine, 125
Thomas, Dr. Horace Stuart, 159, 500
Thomas, Nurse Mary, 40½
Thomas, Mr. and Mrs. (George) Ross, 360
Timberlake, State President Ralph M., 285
Tom, Moderator Y. S., 280
Tong, Curtis Whitfield, 503
Tong, Rev. Walter Curtis, 39, 503, 547
Tong, Mrs. W. C., 503
Topping, Author Helen, 327
Torrence, Louise Fleming, 159
Torres, Ambrosio, 350
Torrey, Mary Beth, 152
Towne, (Mary) Alice, 407
Townsend, Author Ralph, 63
Tracy, Henry Chester, 548
Treat, Edward S., 40½
Tucker, Catherine Edna, 102
Tucker, Rev. Frank Sample, 281, 394, 395, 521
Tucker, Mrs. F. S., 140, 186, 394, 395
Tucker, Rev. John Taylor, 38, 101, 102

Uline, Secretary Mary D., 293

Van Buren, Catherine Bertha, 296, 405
Van Kirk, Ruth E., 406
Van Cleave, Dean A. R., 491
Vaughan, Rev. (Charles) Stanley, 75, 77, 159, 333
Vaughan, Mrs. C. S., M.D., 159, 404
Vernon, Rev. Samuel J., 450
Vincent, Rev. George Clark, 179
Voorhees, Rev. J. Spencer, 43
Voss, Superintendent A. K., 299
Vroom, Frederic K., 35

Wagner, Author Mabel Garrett, 398
Walker, Robert Sparks, 33
Wallace, Author Archer, 541
Wallace, Genevieve Janaky, 264
Wallace, Rev. William Wood, 100, 264, 306
Wallin, Rev. Nathaniel C., 109
Waln, Rev. Duane Victor, 21, 71, 312
Wang, Principal Ching Wen, 331
Wang, Rev. Hsueh Jen, 36, 239, 294, 310
Wang, Principal Yuan Sin, 206
Warner, Vice-President Estelle Hymes, 8
Warren, Rev. Charles McLean, 259
Watson, Dr. James, 492
Watson, Dr. Percy Theodore, 357, 455, 503
Webb, Rev. Richard Slade, 394, 550
Webster, Rev. Max, 401, 545
Wells, Author H. G., 65
Wells, Herbert Johnston, 39
Wheeler, Mark Hotchkiss, 203, 406
White, Rev. Emmons Eaton, 96, 333, 359
White, President Emeritus George Edward, 38, 40½, 64
White, Secretary Hugh Vernon, 97, 165, 302, 453
White, Dr. Matthew J. W., 311
White, Journalist Sara, 419
Wickes, Rev. and Mrs. Dean Rockwell, 70, 503
Wilbur, Dr. and Mrs. Leonard Fisk, 38, 40½, 152, 503
Wilbur, Ruth Spaulding, 503
Wilder, Dr. Edward Wheeler, 487
Wilder, Mrs. E. W., 118, 487
Wilder, Francis S., 551
Wilder Rev. George Durand, 19, 238 356
Wilder, Mrs. G. D., 103
Wiley, Principal Martha, 344
Wiley, Rev. and Mrs. Walter Bradford, 406
Williams, Rev. George, 156
Williams, Gladys Moon, 40½
Willis, Dr. and Mrs. Willis Hegler, 247
Wilson, Acting Associate Secretary Eleanor, 32
Wilson, Mrs. George R., 368
Wirt, Lincoln B., 495
Wolsted, Rev. Clarence Edman, 100, 118
Wood, Agnes Adora, 68, 358
Wood, Chaplain Earl D., 546
Wood, (Ella) Loleta, 36, 308, 360
Wood, Gertrude Norma, 71, 406, 503
Woodberry, Associate Secretary Emeritus Miriam L., 177, 208
Woodbury, Secretary Emeritus Ida Vose, 157, 160
Woodward, Rev. Frank Johnston, 35, 350, 394
Woodward, Mrs. F. J., 90
Woodward, Sarah Evelyn, 40½
Wrong, Author Margaret, 542
Wycoff, Author Marion Werle, 497
Wycoff, Rev. W. Alfred, 489

Yamada, Akiko, 13
Yang, Principal C. T., 18
Yang Sheng Wu, Principal, 38
Yarrow, Harriet, 267, 407, 503
Young, Ezra Porter, 40½, 264
Young, Rev. Frederic H., 274
Young, Mrs. Walter G., 205
Yuasa, Acting President Hachiro, 259

A Plain Statement of Crushing Facts

TO THE FELLOWSHIP OF THOSE WHO CARE

The Foreign Secretaries of the American Board, that is, those who are in direct, responsible correspondence with our missionaries around the world, are in a position to feel far more keenly than anyone else the crushing weight of the present process of reducing the cost of our work. The entire staff shares their conviction that our friends throughout America ought to know as concretely as possible the exact situation. The paragraphs which follow tell the story.

I

A SUMMARY OF THE PRESENT SITUATION

Since the fall of 1929, the American Board has been engaged in the process of reefing sail before the hurricane of reduced income should destroy both sails and vessel. This process has been accelerated in the past two years. A three-year program of reduction was adopted by the Prudential Committee on May 2, 1933, which when completed by September 1, 1935, will have produced a shrinking in appropriations for *the work abroad* from approximately $1,545,000 in 1928-29 to approximately $1,013,000 in 1935-36, a reduction of more than a third.

If income should continue at the present level, a further program of reduction would be necessary which would reduce the field expenditures by another $165,000. This would mean a budget for field work of only $848,000, or hardly more than half of that for 1928-29. This further program is already assuming a tentative form.

The actual loss in missionary personnel will not be so great, since a considerable proportion of the savings has been effected through cuts in salaries and reductions in cash appropriations, but through withdrawals and non-replacements, the active staff on this program will have shrunk by approximately 125 by September 1, 1935, as compared with a total of 694 in 1931.

II

WHAT HAS ALREADY BEEN DONE

The following lists put in concrete form what has happened and is actually now happening around the world as the result of this situation:

1. Mission Organizations Disbanded

Czechoslovakia (all grants to churches ending with 1934)

Bulgaria (decreasing grants to churches to end with 1936; Sofia Community House continuing)

Micronesia (decreasing grants to churches to end with 1936; Kusaie Training School continuing)

Spain (decreasing small grants to churches to end with 1940)

2. Institutions Entirely Closed

Adana Girls' School, Turkey; Erenkeuy Boys' School, Turkey; Gedik Pasha School, Turkey; Sirur Girls' Boarding School, Marathi.

3. Institutions Fully Self-Supporting or to Become So

Beirut Girls' School, Syria, 1937; Davao Hospital, Philippines, 1933; Green Hospital, Ceylon, 1934; McLeod Hospital for Women, Ceylon, 1933; Oka-

yama Social Settlement, Japan, 1935; Salonica Girls' School, Greece, 1937.

4. Institutions to Become Self-Supporting except for American Staff

Bridgman Academy, Peiping, China, 1934; Gould Academy, Paoting, China, 1934; Jefferson Academy, Tunghsien, China, 1934; Ming I Academy, Fenchow, China, 1934; Stanley Academy, Tientsin, China, 1934; Yuying Academy, Peiping, China, 1934; Durban Hospital, 1934; Aleppo Girls' School, Syria, 1936; Athens Junior College, Greece, 1936; Foochow College, China, 1938; Wenshan Girls' School, Foochow, China, 1939.

5. National Churches Accepting Full Financial Responsibility

Kumiai Churches, Japan, grants in decreasing amounts continuing through 1943.

6. Reductions in Personnel since September 1, 1931

A. LOSSES BY DEATH

Miss Minnie Clark, East Africa; Mrs. Ruth Ward Beach, Foochow; Mrs. Amelie Martin DeVargas, North China; Dr. Willoughby A. Hemingway, North China; Miss Ethel M. LeRoy, Marathi; Mr. James H. Nichols, Turkey; Miss Emma J. Zbinden, Turkey.

B. RETIREMENTS AND WITHDRAWALS FOR NORMAL REASONS (not replaced)

Miss Dorothy B. Allen, Marathi; Misses Elizabeth and Jane Baldwin, Micronesia; Miss Rachel P. Barnes, Marathi; Dr. and Mrs. E. L. Bliss, Foochow; Miss Grace M. Breck, North China; Miss Ellen W. Catlin, Turkey; Miss Estella L. Coe, Japan; Rev. and Mrs. Irving M. Channon, Philippines; Rev. Paul L. Corbin, North China; Miss Fanny E. Griswold, Japan; Miss Alice E. Gwinn, Japan; Dr. Caroline F. Hamilton, Turkey; Miss Jessie R. Hoppin, Micronesia; Miss Cornelia Judson, Japan; Miss Gertrude Kellogg, North China; Mr. and Mrs. Wathen L. Kincheloe, East Africa; Mrs. Gertrude Taber Louis, North China; Mr. and Mrs. Allen E. McAllester, West Africa; Rev. and Mrs. John X. Miller, Madura; Miss Luella Miner, North China; Miss Isabella Nugent, Marathi; Miss Susan W. Orvis, Turkey; Mrs. Edward F. Parsons, North China; Rev. and Mrs. Ernest C. Partridge, Turkey; Rev. John S. Porter, Czechoslovakia; Miss Catherine S. Quickenden, Madura; Miss Theresa M. Ruder, Japan; Miss Margaret A. Smith, North China; Miss Elizabeth M. Trowbridge, Turkey; Mrs. Marion M. Webster, West Africa.

C. SHORT TERM WORKERS

Term completed, not replaced

Mr. John F. Allison, Turkey; Miss Helen Barns, Japan; Miss Vera Clarke, Ceylon; Mr. William G. Couser, Syria; Miss Eudora M. Fredendall, North China; Mr. Theodore D. Frost, Turkey; Miss Dorothy A. Goodenough, Greece; Miss Hanna T. Nollen, Greece; Miss Helen R. Post, Turkey; Miss Mary E. Ringer, Turkey; Miss Helen H. Small, Turkey; Miss Florence T. Swan, Turkey; Mr. Edward S. Treat, Turkey; Mr. Francis S. Wilder, Marathi; Mr. Ezra P. Young, Turkey.

Term ending 1934, not to be replaced

Mr. Luther B. Cox, Japan; Mr. Donald R. Fessler, North China; Mr. Robert J. Greef, Turkey; Miss Katherine Hardeman, Madura; Mr. Theodore F. Hodwalker, North China; Mr. T. Scott Mendenhall, Turkey; Miss Gladys G. Perry, Turkey; Mr. Lyle S. Shelmidine, Turkey; Miss Kathleen F. Tremenheere, Madura.

D. WITHDRAWALS FROM ACTIVE SERVICE BECAUSE OF REDUCED INCOME

(1) *Early Retirements*

Miss Lucie E. Borel, Turkey; Miss Elizabeth C. Clarke, Bulgaria; Rev. and Mrs. William P. Clarke, Bulgaria; Miss Lucile Foreman, Syria; Rev. and Mrs. C. C. Fuller, East Africa; Miss Annie E. Gordon,

Greece; Mr. and Mrs. J. H. McCann, North China; Miss Nina E. Rice, Greece.

(2) *Requested to Withdraw from Service and Find Other Employment*

Already employed (fully or partially): Rev. and Mrs. Wayne C. Bowers, Spain; Miss Rosamond H. Clark, Japan; Rev. and Mrs. F. R. Dixon, East Africa; Miss Stella M. Graves, Foochow; Rev. and Mrs. Ralph R. Keithahn, Madura; Rev. and Mrs. E. D. Kellogg, Shaowu; Dr. and Mrs. Neil H. Lewis, Foochow; Rev. and Mrs. Leland W. Mann, Japan; Rev. and Mrs. F. T. Meacham, East Africa; Rev. and Mrs. Richard S. Rose, Greece.

Not yet employed: Rev. and Mrs. K. C. Bunker, South Africa; Mr. and Mrs. R. Eugene Dole, West Africa; Rev. and Mrs. L. Curtis Guise, Madura; Rev. and Mrs. Marion E. Hall, Japan; Mr. and Mrs. Arthur A. Lewis, South Africa; Mr. and Mrs. O. E. Lovell, South Africa; Rev. and Mrs. C. W. Miller, Madura; Miss Aileen B. Parsons, Mexico; Rev. and Mrs. E. T. Perry, Turkey; Rev. and Mrs. Ralph R. Shrader, Foochow; Mr. and Mrs. Stanley Smith, Marathi; Miss Martha R. Stacy, Japan; Rev. and Mrs. Wendell H. Wheeler, Marathi.

7. At the Home Base

The staff has been weakened by the withdrawal or retirement of the following officers without replacement: Miss Helen B. Calder, Miss Grace E. McConnaughey, Mrs. Lydia Lord Davis, Miss Carolyn B. Smiley, Rev. Ernest W. Riggs.

There have been corresponding shrinking in the clerical staff, reduction of all salaries and wages, and other savings in the home base expense amounting in all to a reduction of $99,249 since 1931, a 34 per cent decrease.

III

WHAT OF THE FUTURE?

We are already doing intensive work on the budget for 1934-35 and 1935-36. First of all we have to estimate income for these years, an exceedingly difficult thing to do.

The Board's income from invested funds has stood up remarkably well through these trying years. The chance that it will continue to do so is good. But what will living donors (churches and individuals) do? Will their gifts continue to decline? Will they hold to the 1933 level? Will they possibly do even better and more nearly approach the 1932 level? Even if we could count definitely on a return to the 1932 level there is still the serious problem of foreign exchange. A large factor in the Board's present financial problems is the sudden drop in the value of the dollar abroad. The saving on exchange which has made it possible to slow down the rate of reduction in 1930-33 is rapidly disappearing, and that is serious for an organization 84 per cent of whose budget is spent in foreign currencies.

Facing these facts the Board has estimated that unless the churches increase their giving its entire budget for 1934-35 will have to be reduced by $190,646 in addition to reductions already in effect. Of this very large amount only $64,000 has been planned for in the program adopted May 2, 1933. To cut the budget by the balance not yet found ($126,646) after making the major cuts of the last two years is appalling. Every mission field is being studied. It seems impossible to make a further cut in "general work appropriations" in all fields. These appropriations support our

native associates and give small subsidies to schools, hospitals, churches. They have been cut to the bone already.

The only course remaining seems to be to close several more institutions of major importance and to recall more missionaries. What institutions? Shall we close one or more in the Near East, or in India, or in Japan, or in China or in Africa—schools which are centers for the training of leaders; hospitals which are ministering to bitter need? Shall we, for instance, close a school for girls in Africa, which is recognized by educational authorities and by government itself as making an unusually great contribution to the uplift of women and girls in a primitive society? Shall we close a hospital in China which is the only one serving a population of 3,000,000 and is the center of an influential public health program? How shall we pick and choose? Shall we cut heavily in the "advanced" fields, like China, Japan, India, where there is an increasingly strong native church, in order to spare a primitive field like Africa? But what about the wisdom of laying heavier burdens upon these developing native churches, already borne down by problems of self-support? And what about the strategy of withdrawing support from fields like Japan, China, and India, at a time when extreme nationalism, atheistic communism, and forces that are making for racial antagonism are seeking to gain control? Yet if we spare these advanced fields how can we possibly make heavier reductions in Africa, a continent where the impact of western industrialism is disrupting the social, economic and religious life of primitive peoples and where, if anywhere, the Christian forces need to be maintained at full strength? As for withdrawing missionary personnel—our hearts ache as we think of bringing home men and women who have been commissioned to foreign missionary service for life. There is the further perplexing problem of forcing them to come back into present economic conditions in America to find self-supporting employment in competition with thousands already seeking positions.

The situation is so serious that we can no longer refrain from sharing the burden with all of you who care. What would the Churches have us do? Will they hold their gifts to the 1933 level or possibly raise them to the 1932 level? If they will we shall be able to avoid carrying through the most extreme measures now planned.

At such a solemn moment as this, when we share with deep concern the struggles through which many individual churches and state conferences are passing, the officers of the American Board are well-nigh overwhelmed with their responsibility of guiding work abroad into which our churches have put so much heart and life and treasure. We believe the clouds will lift; we believe that world service in the name of Christ is still the greatest task to which the church can dedicate itself, and we believe that the great fellowship of those who care will not live and give and care in vain.

Fred Field Goodsell
Executive Vice-President
The American Board

Pacific School of Religion Berkeley, C

Our January Issue

as may be guessed from the easily recognized mountain pictured on our cover, gives much space to articles about or from Japan.

Dr. Gulick is well fitted to speak of the psychology of the Japanese. Son and grandson of American Board missionaries to the Sandwich Islands, he was a missionary of the Board to Japan—to which country his father had gone in 1875 to work for the American Bible Society—from 1887 to 1914. For six of those years he was a professor of theology in Doshisha University and lecturer in the Imperial University. He has been Secretary of the Commission on International Justice and Goodwill since 1914, and Secretary of the National Committee on American-Japanese Relations, besides holding three other similar secretaryships. He has written several books on Japan.

Mr. Olds is our missionary in Okayama, Japan. Mrs. Hand is the mother of Mrs. Ralph R. Shrader of Foochow, China, now on furlough in this country. Miss Yamada's article is part of a letter she wrote in English to the president of the International Relations Association of Iowa State College.

Mr. Martin is district missionary in Batlagundu, India. The article following his concerns three former leaders of the Woman's Board of Missions of the Interior who have been members of the Prudential Committee of the American Board from the time of the merger until recently.

Mrs. Franklin Warner, former President of the Woman's Board of Missions, and since 1927 Vice-President of the American Board, needs no introduction to our readers; nor does Dr. Barton, Secretary Emeritus of the Board.

We would draw special attention to the play by Mrs. Kennard. The Prudential Committee's new statement on the Board and the Laymen's Report has been printed in a four-page folder for wide distribution.

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CONTENTS

As It Looks to the Editor

A Japanese Missionary to America 2
Kagawa Still at Work 2
Seth Parker and World Peace 2
After Sixty Years 3
Open-Doored Toward God 3

Articles

Psychology of the Japanese People. By Sidney L. Gulick, D.D. 4
What Better Men to Work With? By Rev. C. Burnell Olds 7
On the Wings of the Flying Goose. By Estelle Hynes Warner 8
Don't Drop Japan from Your Calling List. By Katharine Whiting Hand 10
The Madura Mission Centenary. By Rev. Azel A. Martin . 11
A Singularly Intimate Relation to Mission Work . . . 12
We Women and World Peace. By Akiko Yamada . . . 13
Honor to Whom Honor Is Due. By James L. Barton, D.D., LL.D. 15
The Jade Cross of Chang Lu. A Play. By Marietta Conway Kennard 22
Taking an Account of Stock. Program by Marion Ballou Fisk 26
Again, the Board and the Laymen's Report 28

This Is Station ABCFM. Dorothy P. Cushing Announcing . 18
Book Chat 31
This, That, and the Other 33
Personalia 38
Chronicle 40

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Foreign Correspondents, Hundreds of Watchmen at the Crossroads of the World

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As It Looks to the Editor

A Japanese Missionary to America

Our readers are familiar with the rescue work of Mrs. Nobu Jo of Kobe, Japan. We have just seen a copy of a letter of hers to Mr. Edward H. Marsh of the Springfield (Mass.) Board of Refuge. It reveals a soul as thoroughly Christian as that of her friend, Kagawa; for Mrs. Jo carries on her heart the "misfortunate mothers for whom, having little ones, work in this dull, depressing world is impossible." She suffers for the would-be suicides and the victims of marital infidelity—and her suffering is of the practical sort, for she has been the means already of "rescuing" nearly three thousand such distressed and unfortunate women.

She writes that "we must gladly bear the heavy load for the love of mankind," and says that she longs to help make "a better world which God might bless," and to "lead the distressed to live in this world by the name of God." She speaks of the "great joy" that is hers when she hears that similar work has been opened in America.

Here is a real Japanese missionary to America, even though she is not living among us. Mrs. Jo has doubtless inspired directly or indirectly the establishment in America of refuges similar to her own. Take this case, for example, of the Springfield Board of Refuge referred to above. We understand that Mr. Marsh, its founder, caught much of his vision from Mrs. Jo. He first heard of her work while scanning a trade paper. The correspondence with Kobe that followed helped him to formulate plans which eventuated in the Board of Refuge appointed by the Mayor of the city.

Doubtless other American social workers have been powerfully influenced by Mrs. Jo's spirit, if not by her methods of work. Doubtless, too, they and she are constantly comparing notes. Would that she, or others like her, could be sent over to Macedonia in person to help us face the social evils that threaten us as they do Japan!

Kagawa Still at Work

Not long ago a letter from Japan published in *The Christian Century* was given the headline, "Kagawa is out of the Kingdom of God Movement." Later information shows that Dr. Kagawa is working for the Movement with as much zeal as ever. Perhaps the basis for the headline was the fact that our great Japanese friend, because of the lack of funds for the Movement's evangelistic program, is obliged to spend his time in literary pursuits to keep alive his settlements and other forms of Christian work. He is working for the Movement, but in churches that can be easily reached. As his friend Henry Topping says, "We can well be amazed at Kagawa's zeal" and at "his dauntless optimism in spite of the distressing reduction in gifts."

Seth Parker and World Peace

PHILLIPS H. LORD of Jonesport, Maine, better known as "Seth Parker," has purchased a four masted schooner in which to tour the world. We are told that he has a contract with the National Broadcasting Company to "bring him back by radio from several remote places," these to be the biggest broadcasts since radio came into being, covering Europe as well as America. We understand too that he has a contract with the Winston Publishing Company for a new series of books for boys, to be called *Phil Lord Before the Mast, Phil Lord in India,* etc. A certain large motion picture company also is said to have engaged him to make thirteen short pictures of the expedition which will be sent back to this country to be run while he is away. He will also make six short "Seth Parker" pictures based on the character of "Seth Parker, a Down East, Maine Yankee, seeing for the first time the strange things the remote places of the world have to offer."

He will produce all this and much more for the sake of us at the "Home Base." But think

of the international, interracial possibilities of this tour of the good peace ship, "Seth Parker"! Mr. Lord—acknowledged by most of us to be one of America's great religious influences—will be a veritable ambassador of the Lord of Love and Peace to all peoples. In personality, in character of contact, in method of approach, he will do a work for international understanding and peace that even our highest grade missionaries cannot do. The spirit of this earnest Christian will permeate every community he touches. Let's wish him a bon voyage!

After Sixty Years !

CHINA'S new Minister of Finance, Dr. H. H. Kung, said to us a few years ago that the unification of his country would take at least sixty years. If we had known then what we know now, we might have replied: "Why, that is as long as it takes to unite our missionary magazines." For it was in 1874, we are told, when that which will take place in 1934 was first formally proposed, namely, the unification of our missionary periodicals.

We speak with real assurance, even though in these days one can never be sure of anything except his faith, his God and human need. For we are convinced that within a few months at the most our Home and Foreign Boards will be cooperating in a publication venture and our church leaders will be having a single educational and promotional missionary approach to their people.

Our chief reason for this certainty is the fact that a committee equally representative of the Home Boards and the American Board met on December 8 and with most encouraging unanimity recommended to the Boards that a united missionary magazine be published; that it be called THE MISSIONARY HERALD; that it have an Editor-in-Chief, an Associate Editor, and a Business Agent; that certain principles of editing and budgeting be followed; and that the first number be issued by the first of April, 1934.

The various societies involved, through their properly constituted bodies, must act before this plan, even in general, can be put into effect. Details, of course, may be changed as more people are brought into the discussion, but the plan in its essentials is practically certain of adoption.

We hope to report more in detail in our next issue. Meanwhile, our readers can, if they wish, dream of the possibilities of a HERALD devoted, as in its earliest days, to the work in America as in other parts of the world.

One is tempted to be a bit facetious in saying that what has taken as many decades to bring about in our missionary circles as will be taken to unify China must be a matter of real significance to the world. And would there not be an element of truth in such an assertion? Anyhow, a united missionary magazine is packed full of dynamic, unifying power both for the Church and Boards in American and for the Christian forces in China.

Open-Doored Toward God

On another page we speak of the passing of Mrs. Mary Louise Daniels, former President of the Woman's Board of Missions. We refer here to a characterization of this saintly woman by Miss Helen B. Calder. The phrase used was "open-doored toward God."

Mrs. Daniels never locked the door of her house in Tolland, Connecticut; she seemed never to lock the door of her soul. She kept open-doored toward God—and toward man. Receptive, responsive, she remained young in mind and spirit to a most remarkable degree. Her religious experience was real. Her face was radiant. She ever was active in service.

It is no exaggeration to say that she preserved this open-dooredness more through observing the "daily quiet hour" than through any other "means of grace." Regular periods for meditation and prayer enabled her to keep her youth—to keep alive her vision and joy in progressive work for God.

Queer, isn't it, how we so often trace the secret of great souls and lives to daily devotions. Missionary motivation depends more upon the mystical than most of us dream.

Psychology of the Japanese People

By SIDNEY LEWIS GULICK

Dr. Barton's Questions

IN his article in the Missionary Herald for May, 1933, entitled "Descendants of the Gods," Dr. James L. Barton says: "We confess that we cannot understand Japan. We admire her people, her scholars, her artists . . . her progressive spirit and her freedom from religious bigotry, but individual Japanese puzzle us by their incomprehensibility, and Japan's diplomats throw the world into confusion. Is there a key to this puzzle?"

The key to this puzzle which the author suggests is Japanese mythology. According to their belief Japan is "The Land of the Gods." The people, and especially the Imperial Family, derive their origin from the Gods. Is this national consciousness, according to the author, the ground for Japan's "distinct superiority complex"? Does it explain why "Japan claims the right to be her own interpreter of her own acts in relation to the treaties she has signed," and why she "resents as an unfriendly act any contrary interpretation"?

Does not this national consciousness of divine origin also explain, Dr. Barton asks, individual peculiarities which render Japanese "incomprehensible" to those of other races? He illustrates the question raised by his personal experience in Japan with the trustees of a Christian educational institution who appeared to have no consciousness of wrong-doing when they abrogated two articles of its constitution, "which, by the constitution itself, were never to be changed." "There seemed to be," writes the author, "no consciousness that a contract had been broken or a trust betrayed. Their only defense, which to them seemed entirely adequate, was that 'they decided the changes would be better for the institution.' The opinions and judgment of donors seemed to have no weight whatsoever."

The Writer's Interpretation

Dr. Barton's questions and his concrete illustrations of the supposed principle seem to the present writer so inadequate that, after correspondence with Dr. Barton and at his suggestion, the writer ventures to offer the following comments and interpretations.

First with regard to the action of college trustees. It was taken at a time when the reactionary anti-foreign and anti-Christian movement was at its height. The government was granting special privileges to non-religious schools, permitting their students to defer military service while at school. The trustees, desiring for their institution this important privilege, thought they could preserve the Christian character and spirit of their college even though they were to give up the formal statements of its Christian character in the constitution. They no doubt sincerely believed that by abrogating the "unchangeable articles" they could secure real advantages for the college. But to the American donors abrogating the "unchangeable articles" seemed simply a violation of a contract and a betrayal of a trust. Dr. Barton implies that this action was due to Japanese racial psychology, to their "superiority complex" based on consciousness of "divine origin." But such differences of opinion involving moral questions are found in other countries also.

Important light is thrown on that situation by the reactions of Japanese themselves, who condemned the obnoxious action of the trustees and secured their resignation. New trustees were elected who restored the original "unchangeable articles" and brought the institution back to its original basis. This was due to the opposition of many distinguished Japanese, who resented the disgraceful transaction. Three alumni associations, those of Kobe, Osaka and Kyoto, denounced the abrogation of the "unchangeable articles" as "absolutely unlawful," as did also the General Council of the Kumiai (Congregational) churches. Even Count Okuma, at that time Premier, who was not a Christian, when the matter was presented to him expressed his "desire to see what he considered a wrong act righted and

he added that if the representatives of the American Board went to law they went with his goodwill," as reported by Dr. J. D. Davis.

In the light of this more complete statement of the facts, the contention of the article that their national psychology renders Japanese oblivious to the moral obligations of a contract and of a trusteeship falls to the ground.

Is Japan the Only Nation with a Superiority Complex?

With regard to Japan's violation of treaty obligations, Dr. Barton cites the annexation of Korea, the invasion of Manchuria and the calm rejection by Japan of the recommendations of the League of Nations and asks "how much Japan's tradition of divine origin gives their leaders a distinct superiority complex." He seems to hold that the real reason for Japan's action has been her belief that she has the "right to be her own interpreter of her own acts," which belief goes back to this "superiority complex."

If Japan were the only nation that assumed the right to be her own interpreter of her own acts some occult explanation might seem needful. As a matter of fact, however, that unconscious assumption is common to all nations and to none more than to the American people, even though it may not recently have had such extreme manifestations as in the case of Japan. In its "Declaration of Independence" the United States did indeed appeal to "a decent respect to the opinions of mankind," but when since that memorable document was issued have we regarded the opinions of "foreigners" as equal to our own, or when have we been willing to mould our national policies in deference to the judgments of other countries if our own judgments were different? What, we may ask, gives *us* this "superiority complex"? The plain fact is that this complex is possessed by every nation, and is an integral element in the conception and in the practice of national sovereignty. Japanese may ascribe their national sovereignty to their "divine origin," but that is merely a "rationalization" not the origin of the characteristic.

Japan's Three Fundamental Problems

At the close of his discussion Dr. Barton names three fundamental problems which Japan must solve if she is "to avoid becoming a permanent outlaw nation to all the rest of the world."

"First, she must divest herself of the idea that the rest of the world will recognize her leaders as possessing by inheritance supernatural qualities which place her upon an eminence above that occupied by the leaders of other nations."

It is exceedingly doubtful if any important Japanese leader holds any such absurd notion. Certainly their experiences the past two years at Geneva must ere this have disillusioned them on this point, if they ever believed it.

"Second," says Dr. Barton, "Japan must recognize that she is a member of a great sisterhood of nations in which friendliness and good-will will go farther and win more than bullying militaristic domination. She must . . . recognize that she is now living in a world in which relations are maintained upon the basis of mutual well-being and friendly coöperation."

This noble ideal needs to be pressed most urgently on every nation, including the United States. The present world chaos is due to the failure of all the nations, including the United States, to practice this profound truth. It is not a principle that needs to be urged on Japan particularly.

The third problem, according to Dr. Barton, is to have the constitution of Japan so amended "that the Parliament chosen by the people by popular vote shall have the power to make treaties and interpret them, and to control the army and the navy."

No exception can be taken to this affirmation. But in urging it on Japan we need to remember the powerful influence on governments in every land of military and naval cliques and groups. In Japan the superior political status of the army and navy is quite open and above-board. It is frankly expressed in the constitution. In the West, on the other hand, though military forces are in theory subject to democratic control, in practice they are still as a rule dominant. Great Britain and the United States most nearly approach the ideal, but even in these two countries

the evil influence of "big navy" advocates, and especially of munition makers and private navy yards, is notorious; an influence that has to be fought continuously and with utmost diligence.

These three prescriptions remind one of the long-standing complaint by Japanese leaders that foreign writers criticizing Japan very commonly hold up a moral ideal of international morality which no nation practices, particularly in its dealings with the Far East. We easily condemn Japan for its procedures in Manchuria and China, but we forget that, for the protection of our citizens and their rights in China, we keep our marines in Shanghai, in Tientsin and in Peking, and we keep a flotilla of river gunboats on the Yangtse as far up as Hankow, 600 miles inland, and we do not hesitate at times to use them. The United States has also during the past century intervened with military forces many times in the territories of Latin American countries.

All Nations Incomprehensible to Each Other

We may safely say that Japanese are not more "incomprehensible" than are any people with a distinctive culture, history and language. Of course Japanese national psychology, expressed in countless customs and conventions, is quite different from that of Anglo-Saxondom. An American who lands in Japan with no knowledge of the language, and quite unable to read the papers or magazines or converse with the natives except through an interpreter, naturally finds all points of difference accentuated and is unable to comprehend what with fuller knowledge he might understand. Only those who know all the background pretty thoroughly should expect to be able to understand the individuals of any nation.

How difficult it is for Frenchmen and Englishmen to understand each other and for Frenchmen and Germans! Their national psychologies are so diverse, as de Madariaga has so cogently shown, that even when they are consciously working together in the League of Nations for the same high ideals and objectives they often find themselves quite incomprehensible to each other. What one considers a most convincing argument seems to the other perfectly illogical and impracticable. The same is true with Japanese.

Japanese, in fact, like the people of every other nationality and race, are "just folks." They possess the same human nature with the rest of us, and in general are moved by the same passions and ambitions, loves and hatreds, and the same moral and religious motives and ideals. The human nature of each people that has gone through a long historical development is diversely moulded, as water takes its shape from the vessel that holds it. Modern civilization and culture, and especially scientific education, are bringing the mould of all the peoples into amazing similarity and making them increasingly comprehensible to each other.

The Mission of the Japanese

"We are a mixed race. We are descendants of the hardy adventurers who came to Japan in the ancient period from all parts of the world. As to the theories concerning the origin of the Japanese race, there are the Polynesian theory, the Ural-Altai theory, and some go so far as to advocate the Babylonian theory. These various theories are further proof of the mixture of our race. Being thus a nation which represents in its racial blood practically all of the races of the world, the great mission of Japan should be world-wide in significance. Geographically, we are of the Orient; but psychologically, we are nearer to the Occident. The mission of the Japanese race is to act as the mediator between the Orient and the Occident."

Inazo Nitobe, Ph.D., LL.D.,
Member of the House of Peers; Former Under-Secretary-General, The League of Nations; Author of "Bushido, the Soul of Japan."

The Congregational Union of Japan is meeting the Board's effort to hasten the day of the complete financial independence of the churches with a ten-year plan of its own.

In this ten-year plan the Union promises to exert "its utmost efforts in encouraging the mission churches to become self-supporting, in urging the self-supporting churches to increase their contribution to the Kumiai Kyokai (Congregational Union), and also in inducing both the ministers and influential laymen to make more sacrifice than ever for our church. . . . You will thus see that we are only glad to express in practice our deepest sympathies towards the difficult position your Board is now placed in."

What Better Men to Work With?

By CHARLES BURNELL OLDS

THE *Sokai* (annual meeting) of the Kumiai Ministers and Churches in October was the forty-ninth, with a delegation three hundred strong—a record-breaker, I believe. It was preceded as usual by the Ministers' two-day conference at Nara, where their Association was organized forty years ago.

We went up to the meetings at Nara with some misgivings, I confess. Our churches were facing a rather serious situation, because of the Board's financial impasse. For several years past bad cuts had been made, missionaries were being retired, and the future began to look rather dark. Then, in May, almost out of a clear sky, had come the Board's ultimatum: grants in aid of Kumiai work must be rapidly diminished; the entire subsidy of 50,000 Yen to be cut off in six years!

You have heard how a plan was evolved by which the Directors might dare to assume the obligation, but only on condition that the period be extended from six years to ten. You know how the Mission backed them up in this, how the Board magnificently responded and said, "Go to it, and God bless you!"

But now, for the first time, it was up to the Kumiai constituency as a whole, in these two meetings. How would they face the emergency?

Never have these splendid men responded more heroically. From the first session at Nara it was evident that they meant business and that they were prepared for whatever sacrifice might be required. When the matter finally came up for decision there was not a dissenting voice, even though they knew the acceptance of the proposed plan would involve the drastic cutting of their budget at once by 11,500 Yen, and the diving deep into their own pockets to find the rest of the 15,000 Yen, that was going to be necessary this first year to get the plan launched.

But when the ministers pledged themselves to a contribution of at least 2,000 Yen, taking it out of their own salaries, we knew they were in earnest. For when you know that many of them are receiving less than 70 Yen ($35) a month for the support of themselves and their families, you can understand what that contribution means. They have made up their minds that now, in this time of crisis, they are going to do their level best, and they said so in a ringing resolution that was unanimous.

Do you wonder that we find satisfaction in working with a body of men and women like this? When in the history of missions has there been a more heroic facing of a great task than right here in Japan, now? It means of course the gradual relinquishment of foreign responsibility and the shelving of missionaries, but therein lies the ground of our rejoicing. They must increase and we must decrease; for only so is progress to be made toward our common goal. You in America must share in this attitude and rejoice with us. At the same time you must not think that your part is done yet in the enterprise.

On the Wings of the Flying Goose

By ESTELLE HYNES WARNER

Mr. and Mrs. Franklin Warner

IT is a great life if you don't weaken. On the twenty-fifth of April, our wedding anniversary, Mr. Warner and I started north and east. Our first stop was that day at the First Church in Los Angeles to meet with a vitally alive and large group of young married women, just the kind one covets for supporters of a world-wide work for the cause of Christ. But that stop was too near home to be counted on the whole trip. We were out for distance in mission motoring and message.

To make the distance in travel and length in time as homelike as possible, we traveled on the wings of the Flying Goose. The Flying Goose follows close behind our car and carries on its two wheels all the comforts of home. Mr. Warner calls it a five-room apartment but it measures ten feet by six feet, four inches. In it is a double bed—a couch by day—a Flamo gas stove, a fifty-pound ice box, a sink with twelve gallons of water stored above it, a hanging closet, a chemical toilet, a chest of drawers, cupboards for dishes, cooking utensils, and linen, and that first necessity, a radio. Anyone who has tried speaking from one to four times a day, day after day, to new groups of strangers, knows with what a sense of respite we withdrew into the Flying Goose at night, where we had only one another and could be as disagreeable as we liked.

But we did not want to be disagreeable, even to one another, after the experiences we found ourselves having through the days in the churches of Oregon, Washington, and North Dakota. We spent two weeks in each of those states, finishing our speaking at the Young People's Conference of North Dakota, where, between us, we spoke seven times. That was such a good place to end the trip and carry away with us all the joy of seeing youth, in larger numbers than were expected to attend, gathered to face the demands of God, for themselves and for the world.

It is impossible to pick out the high lights of such a trip. Which is best, to be in a little church which needs you and hungers for visitation, or to go into the big city church and see a large group of women in the afternoon or a larger group of men and women at night, well informed and asking searching questions which stimulate you as you try to answer? We were in fifty-three churches. We spoke seventy-eight times. But each church and each group has its own value and its own precious memory.

As in other trips we have taken, this trip was the outcome of arrangements made by the state superintendents. We were met at the boundary of a state by our itinerary and with some information as to needs and problems in the churches. When we drove into a town, we hunted up the parsonage. Hunted is too strong a word, for, if the Warner automobile were turned loose, it would go straight to the First Congregational Church without hesitation. At the parsonage I was generally told to go to a meeting of the women of the church, and while I spoke with them, Mr. Warner and the minister exchanged confidences as to Congregational ways in general and American Board ways in particular. Also,

Our car, showing "The Flying Goose" and its interior

each minister had his story to tell of cuts in salary and loyal endeavor of members to meet the crisis which faces every church financially just now.

After the afternoon meeting there was generally a church supper. Have you ever eaten six weeks of church suppers in a row? I can give you the menu of every brand of church supper ever concocted. I can discuss intelligently with you the pros and cons of "pot lucks" versus "served by a caterer." I have eaten church suppers in thirty-one states and I have never found one where the Congregational women were not good cooks. In the evening Mr. Warner would show motion pictures which he had taken on some trip into foreign lands and then, after some visiting with the people, we slept the sleep of the well fed and weary in the Flying Goose, ready next morning to spread its wings and go on to the next town.

How good all those Congregationalists were to us! How they loved to go into the Flying Goose. How the women half envied and half pitied my diminutive housekeeping and how they supplemented it with gifts. Like Sherman, we lived off the land and left it devastated. We had given to us everything edible from whole sunshine cakes to broilers, from fifty-pound cakes of ice to quart jars of canned fruit or cottage cheese. How good it is to feel the friendship of fellow Christians stretched clear across our land, from Pacific to Atlantic.

We were interested to find that the Laymen's Inquiry prompted many questions which gave us opportunity to tell our story. We were touched by the patience of underpaid ministers. We were encouraged by the courage of congregations where more than one half were "on the relief." We were grieved by unpainted parsonages and church buildings and delighted with the results of volunteer labor applied in some cases to those needs. We were torn with our anxiety to give to the far-away and tiny rural church something which would make it realize that it was not far away but part of a great and loving family of Christian children of God, and that we had come to represent that great family in the very best way we could.

Yes, that was the best part of it all, to be a representative of the great fellowship of the children of God. We were not going about to collect money nor to push an apportionment; we were there to represent, if we might, a great cause, that of carrying forth the knowledge of Christ. We were there to represent a great friendship which comes with a common ideal and love. What happier errand could be given one? Surely no happier excuse could be found for taking a Flying Goose and setting out on a tour of Congregational churches.

Mrs. Warner adds this message: "We hardly need to say that the Flying Goose is consecrated to the churches, and that it is ready to fly at any time it can serve a church. Those who travel with it would like to feel that they are carriers of a message of friendship from those who spread the knowledge of God in the name of Congregationalism in other parts of the world to those who are giving out that knowledge through the home churches."

Don't Drop Japan from Your Calling List

By KATHARINE WHITING HAND

THINKING back less than two years to a summer spent in the loveliness that is Japan, a loveliness not only of the *mise en scene* but of the people, there comes a word that cries to be spoken.

The Chinese have a proverb: "Both sides of the hand are flesh." Warm, sympathetic, I found that other side of the hand that now looks only like a mailed fist. There are stories to be told of it, stories that have never reached the press.

Perhaps the greatest wrong that is being committed is against the guiltless ones in Japan. Of course they are being fed on tales of atrocities, of a jealous world-conspiracy against them; they are being inflamed by appeals to patriotism—as once were we!

Yet this account came in a letter written by a foreigner in Japan to one in China: thirty thousand men dared to parade the streets of Tokyo, dressed in black robes and wearing placards, "We refuse to fight with China." It was through the courage of numbers as well as of convictions they did this—the government couldn't execute thirty thousand, couldn't even give them the privilege (alternative) of committing hara-kiri. The same courage inspired a large body of women, calling themselves the Save Our Sons Society, to march on Parliament and to demand that the war be ended.

Still more pertinent has been the attitude of the Japanese Christians, whose daring has been greater in that the action they have taken has been taken by small groups and has sprung from purely selfless motives.

Japanese students, in a letter addressed to a Chinese school, wrote: "Of course we are loyal to our country, but we also bear in mind that we are fellow members of society, the Universal Brotherhood, and we must love one another. Fundamentally, the only means of settling this and all other international problems is through the coöperation of each of us with all the others, not only in politics, but from the more elemental point of view of economics. We Christian students know that religion without a just and fair economic foundation is only illusion. With this viewpoint we are convinced that we must throw away our narrow national policies and seek to foster international friendship and coöperation."

Motoichiro Takahashi addressed several poems of protest to his own country as well as one to China, from one of which this is an extract:

"Whatever militarists and so-called men of intelligence may say,
Their will is not our will,
Their action is not ours.
We pacifists are weak yet,
But we are fighting against militarists and imperialism,
And some day, casting them off,
We shall be able heartily to grasp your hands."

And Kagawa, that great soul, walking the way of the Cross, dares most of all. Here is a part of his message to the Christians at Tsinan, following the trouble in 1931: "Dear Brothers and Sisters: I want to ask your pardon for my nation. Because of what we are doing I cannot preach in the name of Christ. I ask your attention to this fact, however, that even in Japan at least a majority of the people were against sending any kind of troops to your province of Shantung, and we Christians were bitterly opposed to it. Therefore pardon us, pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists. But the day will come when we shall be, and when both nations will be peaceful and harmonious in the name of Christ. . . ."

It was while the Shanghai "incident" was at its height, all China aflame with rage, that a wealthy Japanese paid the expenses of a delegation of young Christians, sending them over to China to meet with a group there. It was a strange Round Table, the Japanese expressing

contrition for the wrongs their country was perpetrating; and it closed with a pledging of friendship and a promise to do everything in their power in the interest of peace. (Is there a case for missions?)

Then came another cry from Kagawa:

"Again I become the child of an aching heart,
Carrying the burden of Japan's crime,
Begging pardon of China and of the world
With a shattered soul—
Again am I a child of sadness."

A group of us attended a course of lectures on Japanese art and music and letters. Without exception the speakers, men of international reputation, traced the sources of these back to China: just a simple matter of history. We were just beginning to feel the tension of intrigue, and I wondered what the inner attitude of these Japanese men might be. I shall never know; but they seemed forgetful of everything but the origins that bound them indissolubly to the forefathers of their own culture.

We were going to Kamakura to see the great Buddha, and the father of one of the lecturers, whose home was in Kamakura, invited us to be his guests at tiffin at the hotel. Dr. Fujisawa, a member of the House of Peers, was at one time a member of the League of Nations. When we reached the hotel we were welcomed not by him only but by the whole family of his children and grandchildren. Just one adjective can I find for them all—charming does not go deep enough—they were sweet, through and through. Professor Fujisawa's children were there, one of them named Geneva because she was born in Switzerland, where her father lived for three years as Under Secretary of the League.

Dr. Fujisawa talked of the times he had been in America, of his friendship with Theodore Roosevelt, his visit to Oyster Bay, and of Roosevelt's stay in Japan. Poetry came into the discussion; someone asked him his opinion of Tagore. Amazingly, because in spite of his world-wide connections he appeared the embodiment of the traditional old culture of Japan inherently conservative, he said: "I do not care for Tagore. He has no philosophy, no understanding of human nature. He is up in the clouds . . . Walt Whitman is my favorite poet. Whitman understood human nature."

The Madura Mission Centenary

By AZEL ANSON MARTIN

OUR Mission was founded in 1834. So January 11 to 14 we plan to celebrate our centenary. We wish you could review with us those hundred years of toil and service since Messrs. Todd and Hoisington first came over from Ceylon in a little sailing-boat.

They were not the first missionaries in this ancient and famed city of India. The Jesuit fathers had been at work for two hundred years, and the early Protestant missionaries had already planted a few scattered congregations. We were privileged to build on foundations laid by others.

We now have more than 33,000 enrolled in our churches, which are part of the United Church of South India, now twenty-five years old and comprising 250,000 adherents, speaking four different languages. According to the census of 1931 there are 1,800,000 Christians in Madras Presidency.

This has been one of the outstanding missions in India in the extent and quality of educational work, especially in higher schools. Teachers trained in them are found all over South India, Burmah, Ceylon, and the Malay States. Our hospitals in the city of Madura have restored to health many, many thousands. In educational and medical work we have conformed to government requirements and received the financial help which the government gives to all private agencies who do so, as recognition of our service for the public good.

We have always found toleration and an ever increasing friendliness among the people. Persecution of new Christians has usually been tem-

porary and petty. No "mass movements"; just slow, steady growth has been our experience, and when you realize that our Indian fellow-Christians have very largely come from the outcastes and those little above them in the social scale, you will agree that their progress in Christian living and the quality of their own leadership are good reasons for our faith in the next century. In them, Christianity is extensively and firmly rooted in this ancient land. We believe that through them and their descendants Christianity will bring new blessings to humanity and more glory to God.

Our task is not done. The work of our hands in the past requires our faithful completion in the future. Under changed conditions, in new ways of fulfilment, American Christians should cooperate with Indian Christians, perhaps for a century or two centuries to come, in every sort of witness and effort for Christ for Christ's sake in this vast land.

A Singularly Intimate Relation to Mission Work

THREE executives of the Woman's Board of Missions of the Interior, who, since the merger of the woman's boards with the American Board, have been members of its Prudential Committee, brought to it a wonderful fund of detailed knowledge of the missions, their personnel, their aims in founding schools, hospitals and social centers, and of the methods by which in America interest was aroused and sustained in their work, and funds secured for carrying it on.

Mrs. James H. Moore served on the Prudential Committee until 1930. She had been the efficient and gracious president of the W.B.M.I. just before the merger. For many years she had served on its executive board and was also deeply interested in the work of the Illinois Branch. She became one of the prominent members of the corporation under which the campaign for the new buildings of Kobe College was successfully carried on, and, traveling extensively, visited particularly the fields in Japan and India. Later, she shared her vision of the greater opportunities and responsibilities of the enlarged program of the Board with the women of the Middle West, and her husband and her brothers, Mr. William Tuthill and Mr. Frank H. Tuthill, joined her in her vital interest in the work of the American Board.

Mrs. Allison M. Gibbons, member of the Prudential Committee from 1926 to 1933, was officially connected with the Ohio Branch of the Woman's Board of Missions of the Interior, which was conspicuous for its strong leadership, for the intensive cultivation of its share of the Foreign work, and for its special interest in Kobe College, and in the Woman's Hospital in Fenchow. Mrs. Gibbons, with her brilliant, creative mind, her devotion, and her vision, was largely responsible for the successful promotional and educational foreign missionary work carried on among the women of the Ohio churches, and she brought the American Board the accumulated experience of her years of devoted service to the cause.

Mrs. E. A. Osbornson, one of the most active and valued members of the executive committee of the Woman's Board of Missions of the Interior, also served on the Prudential Committee of the American Board from 1926 to 1933. She had represented the former Board on the Commission on Missions and on the Committee of Twelve of the National Council, working efficiently with these organizations and rendering valuable service in explaining them to the constituency of the W.B.M.I. in the Middle West. Since then she has given generously of her time and ability to the task of traveling and speaking in behalf of the American Board. With her resignation the Board loses the last of the older group of the women responsible for developing the policies of the Woman's Board of Missions of the Interior.

We Women and World Peace

By AKIKO YAMADA
A Kobe College Senior

The Women Must Promote Peace and International Friendship

THE interchange of ideas among nations and races is indeed a characteristic of modern civilization. It should not be confined to men, however: diplomats, scholars, and business men. I believe that we young girls could in our own way contribute toward the acquirement of better international understanding and the promotion of international friendship.

The most important question facing the women of the world is world peace. Who is to play the chief rôle in this great peace drama? I may be conceited, but I really think that we women should play it. We should supply the dynamic energy to set in motion the forces working for peace.

Men's Toys: Battleships, Guns, Bombs

Men by nature love to fight; they are supplied with marvelous toys: all kinds of guns; bombing machines; battleships; submarines; poison gas; and so forth. I cannot wonder that they should want to actually use them once in awhile. Anyway, their desire for peace is lukewarm, half-hearted. So the promotion of the peace movement by men, even by those who distinguish themselves by winning Nobel prizes, is very uncertain. Therefore women should sponsor the movement. It may seem a dream today, but don't you think we could unite in the common aim to make this world a safe and happy abode for all humanity, absolutely abolishing war? Both conqueror and vanquished have learned by bitter experience how destructive is modern war, how miserable its aftermath of economic depression, unemployment, social unrest.

You women of America who by virtue of your intellect, ability and character command the respect of your own nation and of the world, should lead in this peace movement, and we will follow.

The World Is Very Sick

Our first job is to cure the malady, in some cases giving internal medicine; in some cases, if necessary, using surgery. We would treat, to begin with, three kinds of patients who, in my opinion, are menacing world peace:

First, people fond of sensationalism and some newspapers and politicians who provide it. Newspapers are indispensable, but since they treat news as merchandise, they confuse the important with the sensational. They mislead the public by exaggeration and mis-information, using heavy type and headings. It is really terrible to think how international hatred has been fanned into a blaze by greedy and unprincipled newspapers and has ultimately been made the cause of the outbreak

of international war. We have such papers but as they are censored by our government their going to an extreme is checked to a certain extent. But in the case of your country, a country of Freedom and Liberty, conditions appear to be a little different. How boldly and tenaciously some powerful papers send out sensational news every day to the detriment of world peace. As long as such papers enjoy financial prosperity and public support world peace is impossible. I would like, therefore, to give their readers sedative pills, so that they may not be easily moved by sensational news, and I would like to operate on the yellow, jingoistic press.

Second, politicians. They also are useful, but a good many exalt local gain above national welfare or the happiness of the whole of L'Humanité. They often mislead the public by their sensational speeches under the beautiful camouflage of local or national patriotism. They see a tree but are never able to see the forest as a whole. I would give sedative pills to those who are easily moved by them and blindly follow them, and I would operate on the cheap politicians.

The worst menace to peace is the mercenary spirit sweeping through the world. History shows us that in the past, religion, moral philosophy, science, or military power were the dynamic forces moving this world. What is the force moving this age of ours? It is economic rivalry between individuals and nations. Men and nations are forgetting our God and are trying to worship mammon. I firmly believe that unless we repent now and humbly return to our God the world will be wrecked and our civilization will be wiped out.

But Youth Is the Hope of the World

But thanks to God! Christianity is not decaying in Japan. It is steadily spreading and like a banyan tree taking root in the younger generation. The new young trees with the coming of spring after the terrible snowstorms of winter will burst into beautiful bloom like the cherry blossoms enhancing the glory of our country.

And How Has It Been Educated?

Who do you think started the education of women in our country? No other than American and English missionaries. No doubt you may be surprised to hear that but it is true. Japan, after opening her doors to the rest of the world some eighty years ago, was very busy educating her boys to make up for the lost time while we had been sleeping peacefully for centuries, and did not have surplus energy or funds for the education of her women. Queer thing, wasn't it?

Here, American and English missionaries came to our rescue. The first school opened for girls was Ferris Seminary in Yokohama, established in 1870. Within twenty years no less than forty-three schools for girls were established by different missionaries. The impetus thus given was felt by our women, who soon started some schools on their own initiative and responsibility. In the meantime the demand for education among ambitious young girls grew so rapidly that secondary schools were established with corresponding speed, so that their number now amounts to over nine hundred. Our government authorities are, however, still conservative in their attitude toward higher education for women. We have many government and private universities throughout our country, but they are unwilling to admit women, partly for reasons of economy, as they are overcrowded with men students. The most advanced government institutions for women are two Higher Normal Colleges. Don't you think they are very stingy and unfair?

Here again missionaries came to our rescue. Our school, Kobe College, is an American missionaries' enterprise established in Kobe. During the past fifty-eight years it has been expanding with leaps and bounds; it enjoys great popularity and is called the best and the best-equipped women's college, not only in Japan, but in the Orient. New buildings have been completed this year at Okadayama, surrounded by beautiful nature, and we have been made very happy. We are daily taught by American teachers and like them very much.

Students and International Relations

In each college and university there is a branch of the Japan International Association, and also a branch of the Japan Pan-Pacific Investigation Association. Those students who are interested in

international affairs voluntarily belong to one of these associations. We get all publications from their respective headquarters which send us a noted speaker once in awhile. Besides our own regular meetings we hold meetings with other colleges, and thus we promote the diffusion of knowledge of international affairs. But above all, these organizations may be regarded as nurseries for cultivating international-minded men and women who believe in the promotion of international peace and friendship, taking their ground firmly on international justice.

Honor to Whom Honor Is Due

By JAMES L. BARTON

THE Micronesia Mission of the American Board lies in the mid-Pacific. It comprises two major groups: the Marshalls and the Carolines, which include over six hundred islands of varying sizes. Some of these, like Kusaie of the Carolines, are high and mountainous, while others in the Carolines and all of the Marshalls are low, of coral formation, with an altitude but a few feet above sea level. The inhabitants, numbering, according to general estimates, not more than 50,000, are widely scattered over the entire territory. They speak several different languages and dialects.

These islands are in the tropics lying close to the equator. This mission is the most remote from headquarters of any of the missions of the Board. When the mission ship, *The Morning Star*, was in commission, once a year mail, supplies, and missionaries could be sent by that vessel. When the *Star* was discontinued, supplies, mail and personnel reached the islands chiefly by way of Japan.

In 1889 Miss Jessie Rebecca Hoppin of Michigan, a promising graduate of Oberlin College, applied to the American Board for appointment as a missionary to the Micronesia Mission. At the time of her application she was a successful teacher in Honolulu. She was appointed, and in August, 1890, arrived at Kusaie, an isolated island of the Caroline group, where she tackled the language of the island and took charge of the mission academy for the youth of the Carolines and Marshalls. She was sure of mail once a year subject to possible delays. Her nearest white neighbors were several hundred miles away with no regular line of communication. A skilled physician was a luxury which could not be obtained in many months, even in an emergency.

In 1898 the Misses Elizabeth and Jane DuBois Baldwin of New Jersey made application to the American Board for appointment. These sisters were high and normal school graduates of Newark and chose, as did Miss Hoppin, the Micronesia Mission. They had delayed their application for several years to care for their mother. After her death, with no other family responsibilities upon them, they opened correspondence with the American Board. They informed the Board that they had a private income which they hoped would be sufficient to support them in their missionary work. This proved to be the case. They were appointed, and in November, 1895, they landed at Truk, the largest island in that group, several hundred miles distant from Kusaie. There were other missionaries at Truk at that time. The two new arrivals set themselves to the task of mastering the genius as well as the technique of the languages and dialects spoken by the native peoples of the many accessible islands.

These three candidates, in choosing the field of their life work, did not ask to be sent to some of the great coming dominant nations of the world but selected the remote, scattered, isolated, unknown peoples who can never achieve name or renown. To those obscure inhabitants of the islands of the sea they asked the privilege of giving their trained talent, their learning, their hearts' devotion, their lives.

In her application Miss Hoppin wrote: "I have been warned of the dangers of this particular field to which I go by every friend I have. . . . I

regard hardship, suffering and peril as small things compared with the end to be accomplished." A lawyer in Honolulu, who had been asked for a testimonial regarding her fitness for missionary work, wrote: "I think it would be suicidal for Miss Hoppin to go to the Micronesia Mission."

For eleven years the Baldwin sisters lived in the Truk group. At the end of that time they took their first furlough. They were invited by the Board to come home by way of Europe in the summer of 1910 as delegates to the Missionary Conference in Edinburgh. From there they came to the United States. Miss Hoppin had just completed her second furlough home in 1909 and had already sailed to her new field of residence in the Marshall Island group. These islands were not unfamiliar to her since she had toured them upon *The Morning Star,* and from them pupils had been taken to Kusaie, trained and returned to teach their own people.

It had been the theory of the missionaries and the Board that white people could not with safety live continuously upon the low islands. Ideas upon this subject had materially changed and Miss Hoppin urged the privilege of making her residence upon one of the Marshalls. She craved this opportunity for more constant contact with the churches, schools and people than was possible, with only an annual visit from Kusaie several hundred miles away and no means of communication except *The Morning Star.* The Baldwin sisters, after a brief furlough in the United States, returned to Kusaie in 1911. They took charge of the school Miss Hoppin had left.

When these three began their work, the islands were under the control of Spain. They passed from Spain to Germany and after the great war they came under the mandate of Japan. The change facilitated communication among the islands as well as with the outside world. Japan's occupation in some respects reduced privations and brought the island domain into somewhat closer relations with the outside world.

These missionaries lived in a world apart and amid a work largely of their own creation. They were presenting to the pagan civilization of centuries, the simple principles of the Gospel of Jesus Christ as applied to human life. They were laying the foundation of a new Christian society. Upon some of the islands Christianity took a strong hold. Upon others untouched paganism still held sway.

Miss Hoppin, the only missionary in the entire Marshall group, was the angel of the churches, the supervisor and director of the schools, the teacher of the youth, the superintendent of the American Board work. To the native peoples as well as to the Japanese officials she represented the best that our Christian civilization can produce in a pagan community. She won the favor of the officers of the mandating power as did the Baldwin sisters on Kusaie.

The Baldwins on Kusaie were in close relations with the islands of both groups, through the academy which received pupils from many of the Marshall and Caroline Islands and through the printing press, which produced text books of their own preparation for their own and for outside schools, as well as Sunday school and Christian Endeavor literature in the vernaculars. The inhabitants of Kusaie had no Bible in their own language. Miss Elizabeth Baldwin began early in her missionary life to translate the Bible into Kusaiean and, when they were given a small printing press, to print it page by page, using the bright pupils of the school as type setters and printers. As they had type for but one page at a time, this was struck off and another page set up. In this way the Bible was given in Kusaiean. Travelers have clothed the islands of the Pacific with a glamor, giving the impression that "Every prospect pleases and nature always smiles." In some of its many moods this is true. But they lie in the path of the devastating typhoons, while long journeys in inadequately equipped native vessels manned by islanders, have their discomforts as well as their perils.

At Kusaie the missionaries of the earlier days fled the home and school building with the pupils just in time to see the building picked up bodily and, as they reported, "scattered to the four winds." A typhoon shelter of cement and stone was later erected as a safe refuge for themselves and their school. The Baldwin sisters have not been home since 1910, and Miss Hoppins is just

returning from her one furlough in America after twenty-three years. In the islands a furlough home of one year is the rule after every five years of service on the field.

That these isolated missionaries have not lost their love for their country is revealed by the request Miss Hoppin made to William K. Vanderbilt when he called upon her in his tour of the world upon his private yacht, "Please fly Old Glory as you leave port; it helps one to carry on." At the same time, because of her devotion to her work, she declined an invitation to an American dinner upon board because, "one of her pupils was reaching a crisis in a severe illness and she could not leave him."

These three missionaries have reached the age when they are entitled under the rules of the Board to retire from the absorbing details and privations of their isolated life, and return to their native land for the remainder of their days. They could thus enter into the enjoyment and comparative luxury of what America offers in the way of unlimited church privileges, lectures, concerts, and, in fact, live a life of ease and freedom from care in their native land. One would naturally think that after their years of incessant toil and privation under most taxing conditions they would eagerly seize the opportunity, and resign themselves to a period of well-earned rest after full lives of service in the islands. All three of these champions of the Gospel of life to the little peoples of the Pacific have chosen to remain in their respective fields, among the people they love and who love them. There, while relieved of the responsibilities of mission administration, they will be able to continue their helpful contacts with the people they so well know and who look upon them as counsellors, guides and trusted friends.

In the midst of a great battle when the air is shattered with bursting shells and heavy with the fumes of burned explosives, there is an inevitable excitement that clouds the sense of peril. It is different when in the solitude of one's inmost privacy the decision is made to give one's life to the service of a little, secluded, unknown people—the only possible reward, acceptance of the service rendered.

Yet the most that either soldier or missionary can give is a life. The life of the soldier may be snuffed out in the twinkling of an eye. The life of the missionary may be given over a period of many years. Both are offerings: the life of the soldier to the cause of his country, the life of the missionary to the service of humanity and his God. The soldier is awarded a medal of honor and his name is enrolled as that of a hero who died for his country. The missionary, often called a visionary, builds his life into countless other lives, puts upon a new social order the stamp of the life and teachings of Jesus Christ. In his face glows the beauty and radiance of inner satisfaction and peace. Yet he wists not that his face shines.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Old Wine in New Bottles?

When the ancient celebration of the Autumn Equinox was held in an old Kyoto temple, the service was broadcast by radio. "Truly the old and the new are getting well blended in Japan" commented Mrs. Portia L. Downs as she listened in. Both fall and spring are live seasons for festivals in Japan. Recently for three days small boys in "ukatas" (light cotton kimonos) and with bands of yellow about their heads danced through the streets singing and carrying "mikoshi" (little sacred boxes). Jerry and Portia Ann Downs, nine and six respectively, watched the fun wistfully. "Jerry," said Portia, "I wish they had things like that for American children." Portia has never seen America—and Jerry only once when two years old. What a grand set of surprises are ahead for these youngsters when they find out the dozens of amusing things that American children do. And in India, where for centuries, every twelfth year, during the full moon, when Jupiter is closest to Leo, is celebrated by the Mahamaham Festival, airplanes distributed flyers advertising the observance.

Motor Power Plus Motive Power

"The butcher, the baker, the candle-stick maker" and then some more, may emerge from Tung Jen Middle School, Paotingfu, China, where Principal C. T. Yang presses on to see that his pupils go out prepared to stand on their own feet economically. The girls on model houses learn how to cook a good, nutritious meal and make a real home. The boys are trained in their chemical shop to turn out products from soap to hardware. Before they are graduated they will know how to manufacture sixty different things. Looking ahead, Principal Yang yearns for courses in woolen manufacture and iron works as well as in home industries (spinning, weaving, etc.) for the girls. "We fully realize that the only way to escape the present chaos in China is to educate the younger generation into efficient leaders who really have the spirit of service and the ability to work," says Mr. Yang.

A Play with a Purpose

"What are you going to do with the box-office receipts?" the boys of the Satara Schools, India, were asked following a successful dramatic presentation which they had planned and executed themselves. "We are giving the money to the church for work in the districts," they replied. No one had made any suggestions—the idea was entirely voluntary, says Rev. Lester A. Hill, who adds "When boys are ready to assume such responsibility without any outside urging I do not worry so much for the cause of Christ here in India."

Dipping Deep

When word of the death of Miss Fidelia Phelps reached Africa, one of her former girls, now in Inhambane, wrote a beautiful letter of tribute to Mrs. Amy B. Cowles of Alhambra, California. "O, Nkosazana," wrote the Zulu "daughter" of Miss Phelps, "I think she is working through me here in Inhambane. I am using her teachings to help others. I am teaching the women here to sew and care for their homes. We also have meetings for prayer. I myself received great help from Nkosazana (Miss Phelps). She always taught me to pray, and to dip deep into the love of God . . . She is still working with me when I try to push forward her work . . . We ask you to remember us in your prayers right there where you are."

Don't Hit Me So Hard!

A little Hindu lad who had lived for nearly a year with the Edwards in Poona said to his father when he had been punished for disobedience, "Father, don't hit me so hard, my Heavenly Father sees you and He takes care of me." This brings a smile to our lips, says Mrs. Louise Wheeler Edwards, but it is indicative of the joy that has come to that family since they have found this Heavenly Father of love. There is an ever-deepening search for and interest in the things of the spirit in India.

Has Christ Anything for African Widows?

When a man dies in Chilesso, Angola, Africa, everything he owns goes to his family—not his widow and children, but other relatives. Mrs. Duane Waln found the bereaved young widow of a Christian youth sitting in her looted home. Greedy relatives had taken even the pictures from the walls and the kerosene out of the lantern. As the man's family also inherit his debts, Mrs. Waln paid funeral expenses in the hope of lessening the demands that relatives might feel they had on the widow. With a list of things taken from the house, Mrs. Waln hopes to get them back or insist on the family paying the funeral expenses and a debt owed the mission. Then she will turn the money back to the widow. "They even wanted to take half of her food, though she has five babies to feed and care for. Had she lived in a village they would have taken her house. My heart aches for the young widow. She cared deeply for her husband."

The Goat and the Hen Come Into Their Own

At least, in the Vadala District, India, where Robert Fairbank recently instituted a Rural Reconstruction course for village teachers and workers. "Provide more milk for your children," runs the challenge in the flyer advertising the course. "One good Surti goat will give more milk than an ordinary cow at much less expense." The leaders in this course are of high caliber, coming from both Christian and non-Christian groups. "Coöperation" was the watchword. Reconstructed villages visualized in this course would be realized through five mediums: physical, economic, educational, character-building, spiritual. How to prevent disease; how to get better crops; how to wipe out illiteracy; how to build boys and girls; how to develop the soul.

Have a Hobby

Down the list in his qualifications of a missionary, Dr. William E. Hocking suggests "Have a hobby." There are any number of American Board missionaries whose "hobbies" not only give needed relief and relaxation but make valuable contributions along many lines. It would be impossible to mention everyone, but, for example, Dr. George D. Wilder of Tunghsien, and Rev. Hugh W. Hubbard of Paotingfu study the varied bird life of that area and further inland. They are collaborating on a book about the birds of Peitaiho. This year they collected data on 95 out of a possible 175 which visitors might enjoy. The Peiping Society of Natural History have offered to publish the volume when it is done but Dr. Wilder fears it will be some time before this happens as he can only work on it during vacations. Dr. Merlin W. Ennis of Sachikela, West Africa, has made anthropological and archeological discoveries of great significance and has unearthed specimens now in the British Museum of Natural History.

Showers of Blessing

"The rains descended and the floods came"—but this scene was in India about ten miles from Wai where Miss Florence M. Ridley, R.N., Dr. Korchagina, Gracebai Reddi, a graduate nurse of the Wai Hospital, and Sarabai Ahree, the Bible woman, started their first piece of village public-health work with fortnightly pre-natal, post-natal and child-welfare clinics. When the rain ceased, they plodded through ankle-deep mud to the village where instead of superstitious opposition they were cordially received and invited into many homes. "God has given us a wonderful opportunity," said Sarabai, beaming with satisfaction. At the next clinic they found between 40 and 50 women waiting for them. While Dr. Korchagina and Nurse Ridley examined, Sarabai told the gospel story to those who waited.

A Lighthouse of Health

Through a dark night over forty-five kilometers of dangerous zigzag roads, a doctor from the Cagayan Mission Hospital, which serves a population of 45,000 people, went to the aid of an American woman suffering from diphtheria. Prompt administration of anti-toxin saved her life. Tuberculosis is the worst scourge in the Philippine Islands, and the X-ray at the Cagayan Hospital is the only one in Mindanao aside from the machine at Zamboanga, which is a long way off, says Dr. Frank C. Laubach of Dansalan. Recently a year-and-a-half-old child who had suffered 24 convulsions in two days was rushed to the hospital, and worked over day and night; it left walking. The parents were speechless with gratitude. This hospital has just opened a free prenatal clinic which, it is hoped, will lessen the suffering of mothers and save lives. Sheets, gauze and other hospital supplies are greatly needed by the hospital.

Television Section

Station ABCFM

After the Battle of Poems

Last month Station ABCFM told the story of a poetry contest between the two popular Moro poets of Dansalan, Lanao, Philippine Islands. A fine spirit prevailed and "A good time was had by all," including the contestants. Here we show you the winner with his diploma. The jaunty angle of the elongated beret means something—the wearer is married, single, engaged or possibly just in the matrimonial market.

Another Smiler

Circle: Lester A. Hill, Jr., son of Mr. and Mrs. Lester A. Hill at work in Satara, India. This cheerful cherub's Dad has a news note in this issue.

Burden Bearers So Young

Below: Pathetic faces, these three, representative of the hundreds served through the clinics of Ruth Cowles, R.N., in Johannesburg, South Africa.

She Answers Questions Like This!

With naive sincerity a Japanese girl student in Miss Esther Hibbard's English class at Doshisha, Kyoto, said her conscience troubled her because she sympathized with rather than condemned Lady Macbeth. "Is there something wrong with me?" she asked anxiously. A long discussion reached the conclusion that the author intended us to *pity* Lady Macbeth without condoning her wickedness.

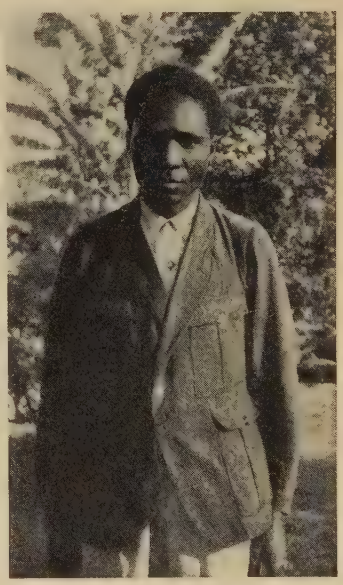
Television Section Station ABCFM

Corn and Cotton Stock Rises!

That once despised member of the kaffir corn family known in China as "kaoliang," has been boosted up several branches in the family tree, thanks to the ingenuity of Mrs. Hugh W. Hubbard and her associates of Paotingfu. Competitive food exhibits were set up to which the poor housewife and the high-grade cake shop sent samples of luscious breads, dumplings and cakes made from kaoliang. How to use it with nutritious foods like eggs, spinach and the like were taught. No longer does one hear the wail "I have nothing but kaoliang to eat!" So successful was this first exhibit that another was planned on the use of cotton-seed oil. With equal enthusiasm and success the Chinese wives made mouths water with cookery enhanced by this inexpensive oil. "Since the beginning of our food exhibits," reports Mrs. Hubbard, who sent the above picture showing her receiving entries, "cooking has acquired an honored place in our neighborhood. The spirit of helpfulness has increased, the common tasks are dignified and new joy and new methods get across."

Bowed by the Weight of Centuries

Below: Blind—82 years old—but happy when this picture was taken, this old lady was guest of honor of the children of the U.K.T.S. at Foochow, China. They donated $1.20 a month out of their pennies to help her. She is holding a new bed matting which they gave her.



One Who Failed— But Faints Not

Three boys walked 2000 kilometers in a desperate attempt to get teachers' licenses from the Portuguese Government in Chilessso, West Africa. One succeeded, the other two failed. Here is one who failed but who has not given up. Others walked 800 kilometers on two different occasions and besieged Rev. Duane V. Waln for a missionary.

The Jade Cross of Chang Lu

By MARIETTA CONWAY KENNARD

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Stage directions: The stage should be rather bare save for suggestive shadows of shrine and oleander; a back wall of gray beaver-board could be used, and a paste-board cut-out of a temple roof placed in front of the floodlight, which for moonlight should be blue (glass or gelatine paper). Pink paper blossoms on a leafless branch could be placed to cast shadows on the back drop. Soldiers or bandits should be clothed in dim browns and grays, with ragged girdles and leg-coverings, feet swathed and cross-gartered or bare, the Chief booted and with a battered military cap. The Old Chinese Nurse in a dull blue smock coat effect; the American women, nervous but controlled, in modish traveling clothes; the Missionary, strong and courageous, in a goodlooking traveling suit. The Chinese characters should step lithely, quickly, noiselessly.

Scene: Court of a ruined shrine in China. As the curtains part we see a dim gray corner of the courtyard of the shrine, broken bits of masonry, enough for a table and a seat, are on the ground. Soft moonlight (blue flood) bathes a branch of pink oleander and reveals a corner of the roof of the old temple.

Characters:	*Chang Lu*	*Bandit chief*
	Hsiu	*His trusted aide*
	Three Chinese soldiers	
	Dr. Cranmer	*Missionary*
	Mrs. Cranmer	*His wife*
	Rosine	*His daughter*
	Jane	*His sister*
	Amah	*Old Chinese nurse*

Voices are heard off stage and suddenly a crafty Chinese bandit enters stealthily.

Soldier (to some one outside): It's all right. Bring them in here—dump the dunnage out there—most of it. *(Enter Morgan Cranmer, his wife Margaret, daughter Rosine, sister Jane Ellen, old nurse, escorted by two soldiers. They deposit a few rugs and bags on the floor left. First soldier lights a lamp and places it on the table.)*

Soldier: Got any cigarettes?

Crammer: No brother, I'm sorry.

Jane: Why Morgan!

Cranmer: I'm only a missionary. I've told you that. We're not at all the sort of people that would bring a large ransom.

Soldier: (Glances quickly toward the women. Mrs. Cranmer thrusts Rosine behind her) You think. Bah!

Cranmer: Is this open court the only place there is to sleep?

Jane: Sleep!

Soldier (pointing to left): Place in there—weasels and bats in there too, maybe jackals *(shrugs)*, but roof over. Yes. Now I go out to keep watch. You don't try any tricks—no good. I shoot. Chief come any time—you stay here—not so bad. I got men back—you more better be quiet—no shoot.

Cranmer: We shall not try to escape. Where should we go if we did? Taken off the boat in this wild part of China where we know nothing about the country.

Soldier: I go now—you don't know where or how far—you more better stay here *(Exit)*.

Old nurse (excited): I am afraid. He is a very bad man.

Mrs. Cranmer: Hush, Amah. Keep as calm as you can. We shall need all our wits now. I must have your help—see to Rosine.

Rosine: But, Mother, I'm not a bit frightened. Only sleepy and—curious. Why did they take us off that boat? What could we be worth to them?

Jane: "Worth to *them"*—why, a nice little ransom which they think our church and relatives will pay—of course.

Cranmer (looking around the dusky court): This place isn't too bad—there's a stout wall here—see that old temple—once so fair.

"Here kings were crowned and overthrown
Where peaceful grass along the river wins—"

Rosine (finishing):

"Here—was it yesterday the royal Tsins
Called down the dreams of sunset into stone."

Cranmer (smiling affectionately at his daughter): I see you know your Li-Po!

*If admission is charged, $5.00 should be sent Mrs. Hunter Kennard, 3416 North 24th St., Tacoma, Wash.

Mrs. Cranmer: But dear, this is hardly the time for you and Rosine to be quoting poetry—

Rosine: Why not? Moonlight flooding an ancient shrine—pink azaleas along the wall—

Jane: And a bandit in the offing with a big gun! Your're just like your father.

Rosine: Thank you—

Jane: And sometimes I think he is a little off, if he is my brother.

Cranmer: Oh, a good many people think that I dare say.

Jane: Chasing off to the wilds of China after being so ill one didn't know from one day to the other whether you'd survive—but *come* you would.

Cranmer (gently): But, my dear sister, *you* needn't have.

Jane: Hmp! Stay behind? With all I have left of my family leaving me? At that I don't suppose the wilds of China are any worse than Chicago—

Cranmer: Oh, no— I shouldn't say China had *all* the bandits in the world.

Mrs. Cranmer: Oh, come, you two! Stop jabbering and help me with these rugs.

Jane: "*Jabbering*"—well—

Nurse (entering from side room): Room in there not very bad. Better for ladies—I watch by door—you come—I bring rugs.

Cranmer: She is right. *(Goes and peers into room.)*

Mrs. Cranmer: Isn't it pretty dirty?

Cranmer: I think if we put the rugs in here—

(The others follow. As they disappear through the door, the bandit chief enters by the first door. He is young, slender, roughly clad—his intelligent, inscrutable face lighted by brilliant dark eyes. Behind him is his trusted aide, Hsiu, small, quick, alert. They come in silently, moving with noiseless feet, swiftly inspecting the court. Chang Lu pushes at the bags with his foot —rather contemptuously. He is smoking. Finally he melts into the shadows as Crammer re-enters drawing his coat up about him. Cranmer is followed by Mrs. Cranmer.)

Mrs. Cranmer: Please dear, take this rug—Rosine and I can share one. I'd really feel better if you would come inside with us.

Cranmer: I'm not sleepy—the night is so gorgeous—and it does seem good to be in China again.

Mrs. Cranmer: Aren't you—afraid, Morgan?

Cranmer: Not in the least.

Mrs. Cranmer: No, you wouldn't be.

Cranmer: Neither are you, really—

Mrs. Cranmer: No. I know—*(softly) He* is as much here with us as in the old church at home.

Cranmer: Yes. Go in and sleep. Let me remain here—see Amah is arranging her bed in the door. *(Kisses his wife gently.)* She will have her motherly eye on us both. Goodnight, my dear—

Mrs. Cranmer: Goodnight—I don't believe I've ever seen you afraid. *That's* what makes *me* brave—but Rosine, she is like you—somehow—God bless her—she's brave on her *own*—Goodnight—

(Exits into room. Cranmer turns and walks into the moonlight, breathes deep—turns back to table where Chang Lu, the bandit chief now stands, watching him. Cranmer is startled. They face each other—Chang Lu keen and alert. Cranmer, very grave and quiet.)

Chang Lu: What is—your—name?

Cranmer: Morgan Cranmer, of Chicago, U. S. A.

Chang: So. You have come back—at last—

Cranmer: Yes.

Chang: I heard you say you love China. Were you not away a long, long time?

Cranmer: Yes. I was ill.

Chang: I know. Will you not sit down?

(Cranmer sits. Then leaning against the table of broken stone he goes on.)

Cranmer: I felt at last I must get back to China if I were to get well at all.

Chang: (leans across the table and peers into Cranmer's face): Have—you—ever—seen me before?

Cranmer (low and tense): I do not know, my brother. Have I?

Chang: Do you remember the new boy that came to your compound three years ago and was apprenticed to the under gardener? He it was who got the fever and gave it to you so that you looked at Death. He it was—

Cranmer: Chang Lu! My young lad of the fields—

Chang: He it was you would not leave to die—but nursed through the long hours—why, I do not know. I am that boy—

Cranmer: Yes. I see now. You are that boy—

Chang: You do not say—"And did I save you then for this"—you did not say that—

Cranmer: No. I didn't even think it. You had your reasons.

Chang: Before you went there was revolution—always ruin—war—I had no one after you left. Let it pass.—

Cranmer: Did you know I was on that boat that was surprised in harbor by your men—that we were kidnapped for ransom?

Chang: I did know of the kidnapping for ransom of someone—anyone—I did not know it was *you.*

Cranmer: I believe you, Chang.

Chang: I sat upon a high place and watched the tiny boat draw near to its "unknown destiny" on shore. I smiled to see it—little knowing. *(Cranmer bows his head in his hands pressing the trouble from his brow.)*

Chang: Tell me a truth: Why did you nurse me so faithfully? I who was only a gardener's boy? *Think*—

Cranmer: I remember it all so well—the ill-nourished boy with flushed face and eyes so big—eyes that followed my every move. There was something about you—I'll tell you—I loved you—as a man loves his brother. I wanted to help you—to save you.

Chang: To make me a Jesus man.—

Cranmer: Perhaps it was somewhat the way Jesus felt when he sat by the sick—and healed them. A—sort—of yearning—a fire inside—a wish—not so much to "save" as to make you feel—we were truly—brothers—that—Jesus loves us both—all. I'm afraid I can't make you understand.

Chang: I *do* understand. Do you remember—I held to your hand.

Cranmer: I can feel it yet—hot, thin—groping—*clinging* to mine. Then I too became ill. I seemed to lose the clasp—I drifted—they said I asked—where is the boy—he was holding to me.—He was holding me back—from Death!

(Chang holds out his hand. Cranmer clasps it for an instant. It is a thrilling moment.)

Chang: Your religion is different from our religions—it is the flame. In here *(touches his breast)*. It is what you Christians mean, I think, by the holy—what is it?—

Cranmer: The holy spirit—yes—love.

Chang: It does not think to care for itself. It goes from the heart—like a light burning—to warm others.

Cranmer: Yes. *Others.* Always others.—

Chang: But some who *talk* about Jesus have not the holy fire in here *(touches breast)*.

Cranmer: No. even some who are very good.

Chang: But Jesus had it.

Cranmer: Yes. He puts it in our hearts and lives.

Chang: Jesus was an—"Oriental"—like me.

Cranmer: Yes.

Chang: Would he, if he were here on earth enter a Chinese temple and sit on the floor with us—or would he say he must stay where there is a window of colored glass and a tall steeple?

Cranmer: He would come in to his brothers any place at any time—

Chang: Even here?

Cranmer: Even here.

Chang: Even here "where royal Tsins called down the dreams of sunset into stone."

You taught me that and some other poems of my country. You said they were "beautiful."

Cranmer: Very beautiful. I like the one that ends—

"A thousand years,
Haply ten thousand hence the fox shall make
His fastness in thy tomb, the weasel take
Her young to thy dim sanctuary. Such is the lot
Forever of the great and wise,
Whose tombs around us rise;
Man honors where the grave remembers not.
Ah! that a song could bring
Peace to thy dust, Man ch'ing!"

Chang: Yes. That was written by Ou-Yang Hsiu of Lu-Ling. Have you anything so beautiful?

Cranmer: Only this—spoken by another Oriental and written down so that we Westerns have made it ours through the long ages—and we bring it back to you. It is this—

"I am the Resurrection and the Life."

Chang: "Resurrection?"

Cranmer: Rebirth—coming up out of darkness into light and life. It was said by Jesus at the tomb of Lazarus.—

Chang: So I remember. It is beautiful—the words mean so much more than the other. Now—I shall tell you a story.—

After you had been taken away and the good nurse had said I was well enough to work a little in the garden, I went away from that place. My heart cried for loneliness. I felt that never again would anyone hold my hand as a brother—my grief was very sharp.

In my journeyings I reached the place of the carver of jade and there for a time I was happy. I was permitted to dust up the scraps and so I could see the priceless treasures; jade as purely white as snow on the bare branches of a plum tree; jade as green as the lush leaves in summer—and as smooth to the touch as the egg of plover.

The master sat in his room contemplating through half closed eyes a single lily growing in a jade bowl. I was dusting with my fine haired brush, touching lightly the master's finished precious things—books with jade leaves, little jade bells, incense jars and pendants fit for the old Empress. There were hairpins of white nephrite that would glitter on some black head above peach bloom silk. There were swords and ax heads too, and disks and plates so beautiful they gave out a clear note of music when struck.

Suddenly the master bent forward and looked at my hands. I stopped frightened. Had I broken some-

thing, or harmed it in any way? But no—he stretched out his palm, open upward. "Let me see your fingers," he commanded. Then he stared in a long strange way and whispered:

"A son of old China. Carve something. Take that piece—there—make something, anything that is in your soul to make." *(Pauses)*

Cranmer: The soul of a poet, an artist. I knew it.

Chang: That night by the light of a candle that burned like a golden flower, I took my jade piece in my fingers. What was in my soul? What did I think of oftenest? What thing of beauty did my heart possess? Then I knew. It was a cross of gold you wore —there on a ribbon. When you watched beside my bed I looked at it. A cross—not large—but carved as perfectly as any artist could carve it from dull gold.

Cranmer (in a low voice): It was made especially for me and given to me by my church.

Chang: So I carved it in jade from memory—through the nights—when my work was done—sitting there by my flower candle. The willows shivered with yellow green and the plum trees bloomed and still I worked. Summer waxed with the ripened peach that dropped on the grasses; through autumn rains and winds that drove through red leaves; into the winter with snow,—blue cold. At last it was finished; I held it up and I said, "Lord Christ, my brother's Jesus, if thou permit me to see him again, I will believe and I shall wear this as my brother wore his cross of gold, and then I shall be Thy man."

Cranmer: Chang Lu, my brother.

Chang: In the morning the revolution was upon us. I was swept into it.

Cranmer: And the cross—

Chang: Always with me. Though I was bought, sold, cheated; though I followed the crafty council of smarter men and went out—ruthless—for myself—I kept—this.

(He draws from his pocket a jade cross of great beauty. It hangs on a black cord. Dr. Cranmer takes it in his hands—then leaning forward, places it about Chang's neck.)

Cranmer: Now you are Jesus' man, as you have always been my brother.

Chang: It feels as though that fire—the holy spirit is running from my heart to my eyes—they burn with my joy.

Cranmer: They shine with God's light.

Chang: Why did Jesus have to die? He might have been a king.

Cranmer: He died to save his friends—to prove the truth of what He taught.

Chang (softly): He was not afraid.

Cranmer: No.

Chang: You bow your knee when you pray. I have seen it. Why?

Cranmer: In China you have many great men—generals, princes, philosophers, and poets, to whom you bow the knee. In my country we bow to only one, Lord Christ.

Chang (stands a moment in thought; then becomes alert): You are in a dangerous position—but I shall send you to a place I know where you shall be returned to your people. *(Claps hands softly and whispers "Hsiu." The loyal aide enters noiselessly and waits orders.)* It is more better not to talk—women and all. Just follow my men. Tell the women *(Dr. C. exits). (To Hsiu):* You will guide this party in the way we know— to safety.—

Hsiu: But master. These men here will kill you.

Chang: Perhaps. It is now or another time.

Hsiu: But my master—

Chang: These are my commands. Get your picked men.—

Hsiu: Will you not come with us?

Chang: I cannot—I would not run away. I am—not afraid. Go quickly—and stand ready.

(Exit Hsiu. Enter from room opposite Mrs. C., Aunt Jane, Rosine, and old nurse. Dr. C. is bringing the rugs. Chang holds finger to lip for silence.)

Cranmer (very low and tense): Are you not coming *too?*

Chang: No. But you must go on. You have work to do.

Cranmer: Will you join us?

Chang: I think—I shall overtake you—very soon—please, silence—*(Hsiu enters).*

This is my trusted man. He will get you through—do what he says and do not talk. There is a path. *(Points past shadowy roof of shrine.)*

Cranmer: My brother—forgive my going—I have forebodings.

Chang: Think of the women, of your wife and child—there is no other way. *(Cranmer groans)* I have done many wicked things.

Cranmer: God will forgive all—oh Chang, my brother.

(They clasp hands—a long silent farewell. Party exits. Chang turns into the moonlight gazing after them. In a low, soft voice he whispers—)

Chang:

"Alas!

My little friends, my lovers, we must part
And like some uncompanioned pine that stands
Last of the legions on the southern slopes
I, too, shall stand alone, and hungry winds
Shall gnaw the lute strings of
My desolate heart."—

(A gong strikes sharply. Chang stiffens. There is a shrill cry off stage and an angry murmur of voices. Chang walks to Cranmer's seat and slowly kneels. He fingers the jade cross with uplifted face.)

Chang (softly but strongly): Lord Christ!

(Curtains close.)

Taking an Account of Stock

A Program by Marion Ballou Fisk

Worship Suggestions

Hymn: "Hail to the Brightness of Zion's Glad Morning."

Hymn: "From Ocean Unto Ocean."

Leader: We are standing at the beginning of a New Year, and we are not only looking forward to it with wonder as to what it will bring, but we are very definitely "taking stock" of the resources with which we shall meet it. "Everybody's doing it." The merchant is making his invoice; the farmer is taking stock of his seeds for the spring planting; the banker is balancing his last year's books, and making his budgets for the coming year.

There is nothing new about this, though this is known as the age of "surveys." It has been the part of wisdom all through the ages to *know* where one stands. Moses recognized this, and took a census of his people, in the second year of their wanderings, that he might know just how many warriors he could count upon, to protect them in an unfriendly country. (Read Num. 1: 2–3.)

Jesus recognized the value of knowing one's resources. (Read Luke 14: 28–33.) These words of Jesus were used to illustrate His statement. (Read Luke 14: 26–27.) Even for being a *disciple* there was a price to pay, and one had need to take stock, and count the resources of his soul.

Today we are met together as a group who have said we will leave all, and follow Him. We represent a church that has for its avowed purpose, the hastening of the coming of the Kingdom "on earth as it is in Heaven." This can only be done by the consecration of our individual lives, with their resources of body and mind and soul, to His service.

"Consecration means letting Jesus Christ own the whole of you. Holiness means serving Christ in little things; and remember that in all the year you will see only one day, and that will be called 'today.' The ladder to heaven is climbed, not by a leap, but round by round."

Theodore L. Cuyler.

Program

Prayer: For a deeper knowledge of, and a closer communion with "Our Father."

Leader: We might take as a motto for the New Year, this verse: "So teach us to *number* our days that we may apply our hearts unto *wisdom.*"

Today we are going to test our knowledge of the work we are doing through our church, at home and abroad. Let us not be ashamed because there are some things we do not know, but having found out where we lack in knowledge, let us make it our business to learn. The program has been arranged in the form of two contests.

1. *A Spelling Match.*

Give each lady present a large card, with a letter on it. These letters when the ladies stand in order, will form the words "C-O-N-G-R-E-G-A-T-I-O-N-A-L -C-H-R-I-S-T-I-A-N M-I-S-S-I-O-N-S." (If preferred "Our Mission Boards," or a similar group of words may be used.) Beginning with "C", let each lady give the name of a mission station or a missionary, beginning with her letter, adding any items of interest that she can. If she fails, it goes to the next in line, who "goes above" her, if she can give a correct answer.

2. *What Every Congregational-Christian Woman Should Know.*

Divide those present into two equal groups, each with a "Captain," who shall keep the "score," and with the Leader, form a "Findings Committee," to formulate any plans that may suggest themselves during the discussion, and bring in the answers to any questions that may arise. If No. 1, on side A, answers her question satisfactorily, her side scores 1. If she is unable to answer, the question passes to No. 1 on the other side.

If she fails, it passes back to No. 2 on side A. Time should be allowed for discussion, and much of the success of the meeting depends on the participation of all. Many questions should be cleared up, but do not allow time to be dissipated. About twenty-five questions, with the discussion that will arise, will probably fill the allotted time. These are some suggestive questions.

When was this church organized? Give any interesting particulars.

Is this an "aided church?" Are we indebted to missionary giving for our existence? If so, how much has been the total investment in us?

Name the officers of the church, the church school, the young people's society and any other organizations of the church.

What is the membership of the church, and the enrollment of the church school?

What proportion of our population is unchurched, and how may we interest them?

What are the Projects of our church? Name them and tell what you can about them.

What is our church budget for local expenses? How much would that be per capita per week? per year?

What is our church budget for benevolences? How much would that be per capita per week? per year?

What is the value of our church property?

How many members pledge and pay to current expenses, and to benevolences?

How much of the budgets for current expenses and for benevolences for this year have been pledged?

Give in a few words a digest of "The Smiling Economist." (*The Congregational and Herald of Gospel Liberty*, October 12, 1933.) Could that have been written by *our* minister?

How many "coin boxes" and "slotted envelopes" were distributed in my church?

Is it *my business* as a *stockholder* in this church, to *know* how the finances stand, and what can I do about it?

How many churches are there in our State Conference? How many individual members?

What is the Apportionment goal for the State? What percentage goes to each of the Boards?

What is the purpose of the State Conference?

Who are the staff of the State Conference, and where are their headquarters?

Name our National Societies, and give their headquarters.

If you wanted missionary literature, where would you send?

What work is covered by the Homeland Societies?

What fields are reached by the American Board?

What is the General Council? What does it do?

What is the work of the Commission on Missions?

What are our denominational publications? How many are taken in our church?

Does our church have a Representative Missionary Committee? Name the members.

Is ours a World Service School? What helps are given, and are they being used?

Does "missionary-mindedness" help or hinder the support of the local church?

How many "Guest Books" did our church use last year? How was it presented to the church and church school?

What is your idea of an *effective* "Every Member Canvass?"

Does our church hold one or more Thankofferings a year, and are the gifts "over and above" the apportionment? Why are these special gifts needed?

Leader: The last question is one that I wish we might all repeat in unison, thoughtfully, prayerfully, and answer to ourselves, very honestly.

"What kind of a church would my church be,
If every member were just like me?"

Hymn: "I Love Thy Kingdom, Lord."

(This program has been tried out, and it really will work.)

A Prayer by Toyohiko Kagawa

"New cities, our Father, are inviting us, who have been regenerated, to come. New villages, new islands are ready to welcome us; new occupations are rapidly opening up for us. They call loudly asking for the revelation of Christ's love, through us. Show us clearly our allotted places and our mission. Break down all self-complacency, all selfish wilfulness. Take possession of our souls and use us. Night is so dark in Japan, that there seems to be no hope for the dawn; we must therefore work with all our might. We are determined to face life as it is. We earnestly pray that we may help each other and be shown the way to save Japan. We ask this in the name of Christ—Amen."

Again, the Board and the Laymen's Report

When, fourteen months ago, the Laymen's Report, *Re-Thinking Missions*, was published, it was welcomed at once by the American Board and its friends as a vital contribution to the cause of missions. Since that time the Board has done much both within its own group and in relation to other Boards, to promote the principles laid down in the Report. Now that the supplementary volumes of the Inquiry have been published, the Board once more desires to express its thanks to the Laymen for their work.

I. A Basis for Cooperation

We have found in the opening four chapters of the Report not a complete theological statement, but a broad philosophy on the basis of which widely differing groups can coöperate. In fact it is on such a basis that such coöperation has in the past been undertaken. If there were no coöperation save with complete agreement there might never be any coöperation at all.

To us it is a positive formula, not a negative one, dwelling on common elements of our faith rather than on the detailed ideas that some might desire. It goes without saying that each board, coöperating on the basis of this statement, will still keep in its own work its fuller expression of faith and purpose. The supremacy of Jesus seems to us neither forced nor suppressed in the Report, but stated with clarity and simplicity.

The spirit of the Report is not unlike that which actuates our own denomination. Our own fellowship consists of people of many divergent views united in coöperative effort. Our Board has been able to express for all those varied points of view an ideal of service mobile and flexible yet positive and adequate.

New groups are arising with new vision of the task of Christian people in this world and the vision of all is needed. The American Board moves joyfully forward into the new day, assured that within and without its constituency a more significant coöperation is now possible, with no exclusion of the possibility of new vision and no impairment of the integrity of any valid spiritual decision.

II. Steps Already Taken for Using the Report

1. Immediately after the publication of *Re-Thinking Missions* last November, the secretarial staff prepared a booklet, entitled *Re-Thinking Foreign Missions with the American Board*, to encourage study of the Laymen's Volume, and to show how its proposals affect our own work. This booklet was sent to all pastors and has been widely used in study groups. An issue of the Envelope Series was given to further helps for the study of the book. An extended review of it appeared in the December, 1932, issue of THE MISSIONARY HERALD. Other reviews and notices have been written by various members of the staff, and letters were early sent to pastors and Corporate Members of the Board urging a careful study of the Report.

2. In January, 1933, an official statement by the Prudential Committee giving clearly the attitude of the Board, was adopted and appeared in the February, 1933, issue of THE MISSIONARY HERALD. Reprints of this statement have been sent to pastors and others. It contains a hearty and discriminating approval of this appraisal of Christian missions.

3. In February, 1933, the Report with a letter was sent to all American Board missions, commending it to them for serious study, and requesting careful replies on fourteen points of policy raised by the Report. This study is still being made, but replies have already been received from a number of missions.

4. Meetings and discussion groups have been arranged for in many cities. Assistance has been given to state conferences and associations in presenting the Report. The secretarial staff have given much of their time to this work and some have made it the major subject of their forums and addresses. Every channel available has been used to secure widespread and sympathetic attention.

5. In December, 1932, the Board appointed a subcommittee to serve with like committees of any other Board or group of boards, with respect to further cooperation on the field. This committee has had a share in subsequent conferences and some of the achievements listed below have resulted. We regret that these steps do not carry us further but hope that they will lead to substantial achievement in the near future.

III. Steps Taken Toward Cooperative Work on the Field

The American Board has in some cases taken the initiative; in other cases fallen in with suggestions of others, to bring about steps toward coöperation in specific fields or specific lines of work, such as agriculture and medical work. The following, some of them already under consideration but given impetus by the Report, are now well underway or an accomplished fact:

1. The American Council of Missionary Boards related to the Philippine Islands has been established "to serve churches and Boards that choose to participate in it for the development of an adequate, unified policy and program of evangelical Christian work in the Philippine Islands, and to coöperate with churches and missions in the Islands in making it effective."

2. The Rural Missions Coöperating Committee was established in April in order that the foreign mission boards of all denominations may function coöperatively in many phases of rural missions, including agricultural work in all lands.

3. The Associated Mission Medical Office was established in August "to make health examinations and supervise the health of candidates and furloughed missionaries and to coöperate with health programs on the field; also to serve as coöperating center for work of the Medical Committee of the Foreign Missions Council of North America." Six boards participate. It is the hope of this new organization that other mission boards will later come into this coöperating effort, but meanwhile the Associated Mission Medical Office, and its secretary, Dr. Vaughan, has offered its services to non-constituent boards and other agencies.

4. The American groups interested in higher education in the Orient have made distinct progress in cooperation along lines previously projected, by creating joint bodies for Christian colleges in China, Japan and India, the last being a coöperative effort with organizations in England and in India.

IV. Efforts Now in Progress

The American Board has taken the necessary preliminary steps by conferences and by the appointment of committees in several lines where complete action is still in the future. These would include the following:

1. Conferences of the treasurers of several boards have resulted in a unified method of handling exchange in China. Other steps looking toward greater unification of treasury accounting practice are under consideration.

2. The American Board and other Boards are cooperating at many points with union churches abroad such as for example, the Church of Christ in China, the United Churches in India. To facilitate coöperation there a joint committee of mission boards for every field in which there is such union work is contemplated by the Foreign Missions Conference of North America. This is but a preliminary step.

3. The Foreign Missions Conference has given approval to the recommendation received from the Medical Committee that a full-time secretary be secured to carry out the functions proposed for a Central Bureau of Medical Missions. Efforts are now being made to secure sufficient funds from independent sources to make this possible.

4. The Prudential Committee at its fall meeting, 1933, instructed its sub-committee on each country, to lay plans for a year's careful study of all available material furnished by the Laymen's Report and other recent surveys, with a view to initiating such changes in policy and basic reorganization as may be indicated by that study. The committee believes that there is real peril in any assumption that foreign missionary work in the future is to be just what it has been in the past, and that therefore it is necessary for the American Board to make new and adequate plans for that future, that our achievement may be of a quality and on a scale which will match in our day the faith and devotion of our predecessors in theirs. This study has been carefully organized to begin with a preliminary report in each committee on or about January 9, 1934.

V. An Interpretation

We note considerable questioning in different parts of the country as to the attitude of the Board toward the proposal in the Report for a unified mission board. There seems to be in the minds of many a feeling that the centralized organization described in the recommendations, is a stumbling block in the path of cooperative effort and inconsistent with proposals for devolution on the field made earlier in the Report. Some of the statements and recommendations no doubt lend themselves to this interpretation. We note, however, the following sentences:

"Some constructive plan is called for to meet needs so clearly seen and apparently so insoluble. The challenge they offer has to be met by a new conception of the administrative conduct of missions, designed to replace the present incongruous systems by a central body through a series of orderly steps covering a period of years, so planned as to cause a minimum of dislocation in the continuing enterprise. . . . In view of the complexity and delicacy of the undertaking no detailed plan of unification is to be insisted upon. If a hearty acceptance of the general principle can be attained the task of perfecting a plan may be undertaken with assurance. It will take time for complete accomplishment but it can be done."

"The plan is designed neither to supplant nor control the organization and work of churches located in mission fields, or of any other indigenous forces, but to increase the effectiveness of the aid rendered such forces through American funds and personnel."

To us of the American Board it seems that one of the members of the Commission put the matter quite effectively when he said: "We do not stand for our own plan of organization. We offer this modestly as a 'decoy duck' to bring the other ducks into the pond." Noting as we do the great interest of the laymen in the indigenous church and its organization on the field we venture to count with them "accelerated evolution" as the method which in the next few years may develop a "maximum of coöperation with a minimum of dislocation," and to this end we are eager to coöperate.

VI. What Can a Congregational Christian Layman Do?

1. He can study the materials suggested, and in the light of these new developments make a careful analysis of the attitude and work of the American Board to see where criticisms made of missions today would apply to our denomination.

2. He can express his criticisms or his approval after such study directly to the Board, whose officers will warmly welcome such evidence of real interest.

3. He can put the stamp of his approval upon the work of the Board as it seeks to express the new attitude, methods and motives, such as are presented in the Laymen's Report and in his own local church he can help other laymen to hear the call of this new day. He can put himself squarely behind the missionary program of his church, both as to raising its budget for benevolences at home and abroad, and for informing others about it. Laymen will listen to him as they will listen to no other, it may be, since he is one of them. If he can dedicate himself to a great life purpose he is likely to find other laymen who will join him in a real program for the Kingdom.

4. If he wishes to go further and to put his abilities at the disposal of the Board or of the churches of his district, he may soon find work as a speaker or an organizer in conferences or meetings of laymen for the furthering of this new message.

VII. How to Get at More Facts

The American Board wishes herewith to express its gratitude for all the splendid surveys which at the close of these hundred years of missionary effort are laying the foundations for a new and constructive future work. We note with interest such volumes as that by Merle Davis and his associates in the International Missionary Council, whose report just offered, presents us with so amazing possible developments in the industrial areas of Africa; the surveys of Dr. Butterfield in the line of rural development; the Lindsay Commission Report; and, most impressive of all, the set of seven Supplementary Volumes of the Fact Finders Material, presented by the Laymen's Inquiry, for a detailed study of each of the major fields investigated.

We commend to our constituency these many studies. Those interested in education will find new educational developments presented here. Those to whom medical work is of special concern, or agriculture, or industry, will find stimulating material for further study, and the American Board would be glad to furnish outlines and bibliographies for special consideration. We believe that in the future there will be other stimulating documents to consider, and shall appreciate having a definite constituency of laymen and lay women who will be interested in keeping in touch with such developments. In particular we recommend the following book list:

Re-Thinking Missions. Harper Brothers. $2.00. Paper edition, thirty-five cents.

Supplementary Series (7 Volumes) of the Laymen's Inquiry. Harper Brothers. $1.50 each.

Re-Thinking Foreign Missions with the American Board. American Board. Fifteen cents.

How to use Re-Thinking Missions. American Board. Ten cents.

The Rural Mission of the Church in Eastern Asia, by Kenyon L. Butterfield. $1.00, paper.

The Christian Mission in Rural India, by Kenyon L. Butterfield. Sixty-five cents.

Christian Education in Japan. $1.50.

The Remaking of Man in Africa, by Oldham and Gibson. $1.25.

(The above four books published by the International Missionary Council, 419 Fourth Avenue, New York City.)

Modern Industry and the African, by Merle Davis. Macmillan Co., $1.25.

Roads to the City of God, by Basil Mathews. Doubleday Doran & Co. $1.00.

World Tides in the Far East, by Basil Mathews. Friendship Press. $1.00. Sixty cents, paper.

Rural Conditions and Sociological Problems in South Africa, by Kenyon L. Butterfield. Carnegie Corporation of New York. Free on application.

The Christian College in India, by the Lindsay Commission. Oxford University Press. $2.00.

Any of these books or additional copies of this leaflet may be obtained from:

The American Board

14 Beacon Street, Boston, Mass.

Book Chat

The Laymen on Japan

Although *Re-Thinking Missions* received comparatively wide reading, it is a question whether the supplementary series on which *Re-Thinking Missions* was founded will be read very extensively. The two volumes on Japan are, however, most instructive reading for any one who is interested in Japan, even though he may not be particularly interested in the religious side of the matter. There are well worked out diagrams which help one to appreciate the state of affairs in Japan—educational, religious, and agricultural. These also show the increase in population as compared with other countries. In reading these two books, however, one must remember the difficulty of Anglo-Saxon minds making a true evaluation of things in an Oriental country.

We heartily concur with the Commission's recommendations concerning revised methods in education, though they give no new idea to the missionary educationalists. It is recognized that a more commanding and effective Christian program for molding the thinking and life of the students should be developed; for no matter how effective their educational program, these Christian colleges will be justified only as they develop strong Christian leadership.

The suggestion of the Fact-Finders that the churches in Japan take the initiative in asking for missionaries from America for a specific task requires a good deal of thought. Groups of churches there might ask for American experts to come for short terms in an advisory capacity, but the return to America of said experts would leave the carrying out of the plans outlined to people necessarily without the experience of the experts. A supervisor in any field or in any country knows that he cannot rely upon his words of inspiration or his practical suggestions alone if he wishes permanent growth in the institutions he is endeavoring to assist. The new ideal must be watched over as it is being carried out by the different kinds of people working on it. The Oriental scholar traditionally has been honored the more for complete detachment from practical applications of his philosophy; the Anglo-Saxon cannot rest until he has worked out his ideal in action. The work in Japan needs experts in all lines as never before, but surely there is need for those foreign specialists who will stay and watch over the seeds that have been planted. This would be equally true of Japanese experts sent to

American Board Year Book of Missions for 1934

We believe that this is the best Year Book yet. We have introduced a number of new features, retaining and improving the best of the old.

NEW FEATURES

Former Missions of the Board. Do you know how many missions the American Board has had in the past? What they were? When they were opened and how long they were connected with the Board? Were they merged with other missions? Were they transferred to other boards? Were they successfully devoluted to become independent? These questions are answered.

Union Institutions. There is a list of the colleges, seminaries, hospitals, in the administration and support of which the American Board co-operates with other boards. Date of founding, number of co-operating boards are given.

Finances of the Board. A brand-new feature. Four diagrams and over a page of concise text make clear at a glance:—the sources from which come the funds of the American Board, the expenditures of the Board, the proportion of the total income used for each purpose, the why of invested funds.

FORMER FEATURES IMPROVED

Schools of the Board. These are listed, a line to each. This makes reference to any one school easy. Founder, date of founding, average enrolment given.

Hospitals of the Board. The same plan is followed with hospitals and dispensaries. These are followed by a list of our **physicians**, a list of our **social centers.**

The Board's Present Missions. In an article by itself the names of the pioneers of each mission are given, with a brief sketch of beginnings. The story and the description of the American Board itself is also more detailed than formerly.

Postal Addresses of Missionaries couldn't be improved. A self-pronouncing list of stations, a table of statistics, a page of business items follow.

Biographical Sketches of Missionaries. This section has proved almost the most useful and valuable feature of the Year Book.

Prayer Calendar. Long very popular, it has been improved as to setup.

The Cover is most attractive with its pastel coloring and interesting picture.

Please send thirty-five cents for *your* copy, or a dollar bill for your copy and two gift copies, to Harvey L. Meeken, Agent, 14 Beacon St., Boston, Mass.

America for special service. It is doubtful whether Mission Boards should send out experts unless such go with a strong missionary desire.

Howbeit, the Laymen have served the great purpose of stimulating thought, and activity as well, in both American and Japanese circles, and good is bound to come of it all.

ELEANOR WILSON

Recent Publications of the Boards

The American Board

Year Book of Missions for 1934. 56 pages of information concerning our foreign mission activities. 35 cents.

Japan

The Near East

Africa

China. Brief summaries of the work of the Board in these lands.

The Ministerial Boards

Christmas Fund for Veterans of the Cross. Illustrated statement of Christmas Fund.

The Annuity Fund Is Doing Its Part. A brief testimonial.

Church Extension Boards

In Briefest Outline. A summary of work during 1932–33.

Education Society

Practical Helps for Leaders in Religious Education. A catalog of publications.

The Commission on Missions

While Men Hunger, Why Give to Missions? An enclosure leaflet.

Four Times Four. Four minute talks for four Sundays on church and missionary finance.

Faith Faces Forward. A clip-sheet of material for use in connection with the financial canvass.

The Commission on Evangelism and Devotional Life

Handbook for 1934. 64 pages of information concerning our churches; also Sunday School, Prayer meeting and Young People's topics. $3 a hundred.

The Valor of the Soul. Third series of daily devotions, covering three months. Prepared by a committee of the Northern California Conferences. 96 pages. Fifteen cents a copy.

The General Council

A four page leaflet describing the activities of the General Council of Congregational and Christian churches.

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FOR ILLUSTRATED BOOKLET, WRITE

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston, Mass.

This, That, and the Other

Robert W. McClure Wrote

October 11 that the 19th army was pressing into the province and had retaken Yangkow. Hsuin Shan, a walled city, Tsiangloh City and Shaowu City had held out against the attack of the Reds and escaped plunder, but the whole countryside was plundered. The Reds have lost many of their former friends through their ruthless campaign: they drafted all healthy males into their army and put them in as shock troops when they attacked walled cities.

On the other side of the province Nanking was sending in 100,000 troops which had made real progress; they seemed to be pressing over the mountains into Fukien. The Nanking Government had asked the National Christian Council to cooperate with it in reconstruction work in the areas reclaimed from the communists. They had called a meeting at Nanchang and had asked Rev. George W. Shepherd to be present.

A Challenge to the Chinese Christian Church

A meeting of Christian leaders in Peiping attended by Dr. Hugh L. Robinson, discussed a very unusual opportunity. "A dozen counties in Central China have been recently retrieved from communist control by the Government. Mrs. Chiang Kai-shek, a Wellesley graduate, of a third generation Christian family, wife of the great man of the 1927 revolution, now chairman of the government's central military committee, has suggested that the National Christian Council organize and execute a rural reconstruction plan for the area: a study of land tenure, agricultural improvement, organization of coöperative credit societies, dyke repair, adult literacy campaigns, village industries, epidemic control, recreation. She has had a series of conferences with Christian leaders. The Christian churches of China will be asked to spare some of their most experienced personnel if this work is undertaken.

"It is a great opportunity, and it has been presented to the church, because in no other organization can be found just the experience in doing just these things, the personnel who know how, and the devotion to the task. Those who attended the conference in Peiping were unanimous: this is a legitimate challenge to the Chinese Christian Church. Let us show that 'ministry to the secular needs of men in the spirit of Christ is evangelism.' "

Dedication at Brainerd, Tennessee

Brainerd cemetery at the site of the old Brainerd Mission of the American Board to the Cherokees was dedicated November 1 as a "memorial to peace." Rev. Rockwell Harmon Potter, President of the Board, appointed Rev. and Mrs. Marston S. Freeman, Corporate Members of the Board, and Dr. William W. Peet, former missionary to Turkey, to represent the Board at this service.

Dr. Freeman, who was formerly pastor of Pilgrim Church, Chattanooga, writes: "For many years the site of Brainerd Mission, maintained from 1817 to 1838, and the little Burial Ground where were laid to rest a number of missionaries and children of missionaries, of Indians connected with the Mission, and where the body of Dr. Samuel Worcester lay from 1821 to 1844, were neglected and almost wholly forgotten.

"For the last thirteen years members of Pilgrim Congregational Church of Chattanooga have been doing all they could to awaken local interest in the Mission. With good success. Four or five years ago a local chapter of the D. A. R. placed a fine monument beside the highway which runs past the Mission site. A few weeks ago Dr. H. H. Hampton, and his nephews, Darden and Frederick Hampton, owners of a large tract of land that included the site of the Mission, deeded an acre of it, including the cemetery, to four local chapters of the D. A. R. and the local chapters of the Sons of the American Revolution and of the Children of the American Revolution. A fine stone wall has been built around the plot, with beautiful iron gates at the entrance. So far as possible the original stones marking the graves have been restored and stone markers have been placed at many of the unmarked graves. With the cemetery was given a right of way to the nearby highway, and the County has graded it and put it in fine shape.

"At the rededication service Mrs. A. S. Bowen, State Chairman of Historical Spots, presided. The Sixth Cavalry Band from Fort Oglethorpe furnished the music. The principal address was given by Judge Samuel Cole Williams, Past President, East Tennessee Historical Society."

Among the guests were Mrs. Lily Blunt Kirby, daughter of Ainsworth Blunt, one of the Brainerd missionaries; Miss Lois Morse, descendant of a Brainerd missionary; and Robert Sparks Walker, author of *Torchlights to the Cherokees.*

Founder's Day, Aleppo College

October 11 was the fifty-seventh anniversary of the first opening of the college at Aintab in 1876. President Merrill, recently returned from a two years' absence, gave the Founder's Day address on "Purposes of Aleppo College." In the eve-

ning the alumni of the college were informed officially that the American trustees had approved the election of an alumnus as a member of their board, and Dr. Garabed K. Daghlian, a graduate of the class of 1902, was chosen as the candidate of the alumni. He is now head-professor of the Department of Physics at Connecticut College, New London, Connecticut.

The *Japan Times and Mail*, in its September 2 edition, published a supplement dedicated to Japan and American Friendship. Dr. Charlotte B. DeForest of Kobe College and Treasurer Harold W. Hackett of the Japan Mission are among those quoted. The former expresses the belief that a modification of the American Exclusion Act would "do much to clear the political atmosphere between Japan and America." She believes this will come about when America understands Japan. Mr. Hackett speaks both as Treasurer of Kobe College and as President of the American Association of Kobe. He notes that "the cause of happy international relationships has been most effectively served by educational institutions which have been established and maintained through the joint efforts of the Japanese and American people." He points with pride to Kobe College as one such bond of international understanding and peace. The Association, too, of which he is the head is proving to be a "permanent and healthy factor in the public and international welfare" of the community in which it works.

My Language Teacher

"is a charming Christian young woman of about twenty-six," writes ESTHER L. HIBBARD of the staff of the Doshisha in Kyoto, Japan. "Her experience in teaching foreigners has given her a certain air of sophistication which really hides a nature as shy as a fawn's. Once she becomes accustomed to one, however, her clever quips and soft laughter flow freely. She has the most alert, perceptive mind I have ever known. It's positively uncanny to find she knows what I want to say before I do myself! Her skill as a teacher is phenomenal considering that she has never had any education beyond the compulsory six years of primary school. Her family is desperately poor—five people living in a three-room house—but so delicate is her refinement and so strong her pride that she scorns to fix a salary, merely accepting what her pupils can afford to pay her. Until ill-health prevented she taught a Bible class in the United Brethren Church, but since the doctor's dread warning, she has given up everything except a minimum of teaching. I have come to look forward so eagerly to her inspiring lessons that I cannot conceive of language study without her."

Model of Mt. Vernon built of pearls in the Japanese exhibit at the Century of Progress

American College, Madura

"despite the depression, is going strong," writes PROFESSOR JAMES M. HESS. "Four hundred and twenty has been our strength this year, fifty more than in 1932. Of course we find more calls upon us for assistance, but we try to cut the garment of aid according to the cloth, with the exception of out-and-out scholarships. All aid this year is redeemable in work on the college grounds. Students may receive a certain amount as grant-in-work, and then we set them to work at so much per hour to meet the sum which has been granted to them. It has fallen to my lot, in addition to my work in the classroom and as Bursar, to be a sort of commissioner of labor, and I can tell you I am hard put to it at times to find work for forty young men. However, it is a joy for me to see them using the shovel and the rake, and to have the Brahmins carrying tins of water to water plants on the college grounds. It indicates a new day in India when manual labor is willingly accepted without any feeling of disgrace.

"Despite the cuts I have yet to see the slightest indication in the Mission of a defeatist attitude—the reverse, indeed, for now human energy and initiative must make up for financial loss."

Dr. Laubach's Newspaper

The *Lanao Progress* is a big aid to the literacy campaign, for it makes people want to learn to read and keeps them practicing after they learn. Most people have no books at all in their homes and this paper is their university. In it are printed Lanao events, and Philippine and world news in English and in Moro, and a page on health written by the provincial doctor. One page, in Moro only, translates the laws of the Philippines and the municipal ordinances of the province. The last page of each issue contains a lyric poem by one of the favorite poets of Lanao.

International College

Word comes from International College, Smyrna, Turkey, through its President, Dr. Cass Arthur Reed, that 130 young men are duly registered in the College; that they have a small but united and efficient staff of teachers; and that for many reasons the opening school year seems to be "a significant and successful one."

We report this here because International College, like other American institutions in Turkey, is passing through some serious experiences these days. This is partly due to reduced income, both local and American; partly due to the fall of the value of the dollar; and partly due to the fact that governmental rather than private institutions in Turkey, as was the case in Japan years ago, are naturally drawing the young, ambitious Turk.

A Commission, consisting of Dr. Paul Monroe, President of Robert College, and Treasurer Luther R. Fowle of the American Board Mission in Turkey, are studying the situation at Smyrna and in due time will have important suggestions to make to the Trustees regarding the future policy of the college. Important decisions doubtless will have to be made during the present year, but meantime it is good to be reassured by Dr. Reed that "work progresses hopefully."

American Dump Heaps Would Clothe Them

The Christian women and some of the wives of the non-Christian staff members of the Criminal Tribes Settlement of Sholapur, India, have started a Dorcas Club, writes OLINE E. NICHOLSON. They contribute one anna each, buy cloth and make clothes for some of the settler-children who have nothing but rags. "I have been cutting up old cotton stockings to make undershirts for some of these little ones. Not a single baby, even of some of our Christian families, comes into the world possessing one garment! The dump heaps of America would clothe and house our poor folks of India."

Co-education and New Program in College, Madura

Ten young ladies were admitted at the beginning of the present college year, part of a larger enrolment than that of last year—420, writes PROFESSOR ALBERT J. SAUNDERS. "Coeducation is growing throughout India, and the feminist movement is one of the significant phases of the Indian national awakening.

"The Lindsay Commission Report has laid upon the American College a great responsibility, which we regard as a challenging opportunity, in making us one of the two 'Mother Christian Colleges' in South India, the other being the Madras Christian College [for women]. The Report suggested an outline of work which we are following: A governing body separate from the American Mission, including representatives from all the Christian colleges of Southern India; initiative and leadership in the South Tamil Regional Committee; and a program of rural service which will more closely identify the Christian college with the life and work of the Church on one hand, and the social problems of the village on the other. This program is opening to us a new vision of service; the beginning we have made is encouraging."

Boy Scouts Need a Bugle

"Our Boy Scout Troop here needs a bugle," writes REV. FRANK J. WOODWARD of Dansalan, Philippine Islands. "They have borrowed up to the present, but cannot do so any longer. Could you find someone or some organization that would give this Troop a secondhand cornet or a secondhand bugle that is still serviceable. This is a case of real need. They are thirty-five in number, have a wonderful leader, but need equipment."

Congratulations Due Our Printer

Messrs. Hamilton Brooks Wood and Frederic K. Vroom, President and Vice-President of the Commonwealth Press of Worcester, Massachusetts, have produced after seven years of effort what is called the smallest book in the world. It is a twenty-eight page edition of forty-six quatrains of Omar Khayyam. It is bound in a tiny leather cover. Its size is that of an ordinary house fly; that is, it is 3/16 by 5/16 of an inch in dimensions and weighs a third of a carat. The area covered by the entire print is less than half of the area of a United States postage stamp. Twenty-four of these little books just fill an ordinary thimble.

The translation was made direct from the Persian by Mr. Eben Francis Thompson, a Persian scholar and Omarian. It was made in tetrameter to make it conform as closely as possible to the original Persian.

All the work was done under one roof at the Printers' Building, Worcester, Massachusetts. Commonwealth Press engineered the project and did the printing.

Health Campaign Needed in Japan

Tuberculosis is the scourge of Japan; it takes an annual toll of thousands of lives. A vigorous health campaign is needed for more education of parents in health control and more playgrounds for city children. Japan is about a quarter century behind the West in such matters, writes CATHERINE PERRY of Kobe.

What Christ Did to a Boy

"Oh, Lord, why make me a Christian so late?" said my father in one of his devotional prayers.

"Don't forget you have sons," came the answer to his spirit, and from that moment began the Christian education of his family.

Rev. Hsueh Jen Wang, pastor of a church in Taiku, now on leave of absence studying at Oberlin Seminary, tells the story of his early life. See March MISSIONARY HERALD, page 88 for pictures of his parents, himself and family.

His father began by first teaching his mother. "He recognized that a mother is more important in educating children than a father. I was then four years old and knew neither reading nor writing. But in my home I breathed an atmosphere so different from that of our neighbors' homes, with its Christian love, its Bible reading, grace at meals, morning and evening prayer, with their moments of breathless quiet, their beautiful language, deeply impressing my mind. I learned the Lord's Prayer from my mother. I was a little proud of my good memory." Four years later he recited the first thirteen chapters of Matthew to a Chinese pastor.

There were no kindergartens or schools then, only the old pagan "private study house," so he and his sisters were taught at home, a departure from the usual, much criticized by the neighbors.

When he was nine years old there was a revival in a China Inland Mission station which was attended by his family, and the question of his baptism arose. "Twenty minutes before baptism I was called by my father. He held my hand and brought me into the Prayer House, closing the door. He said to me: 'My dear son, you are the one who will pay the debt which I owed to the Lord and the people. Today is your life-decision. I will present you to God and the Lord Jesus Christ as a living sacrifice—my privilege as a Christian father. 'We knelt down on the bricks face to face, and he held my hands, praying: 'Oh God, our Father, I thank Thee. For Thou calledst Thy humble servant from the darkness. Thou hast also comforted and strengthened Thy servant, giving me my son. Now I will put my first-born into Thy hands for the growth of Thy Kingdom. Through Jesus. Amen.' "

That very afternoon the new converts and other Christian volunteers formed groups for open-air street preaching. A big crowd gathered at one street corner, where, after two adults had preached, Hsueh Jen was introduced to his first audience. They all craned their necks to catch a glimpse of him, but he was too small to be seen. "Some one helped me to stand on a table so that people could see the 'boy preacher.' I felt that moment I was not a child at all. For there was power behind me."

He had no intention of being a preacher, however. But his father had visited Taiku a year after the Boxer Rebellion. "He saw the tragedy and ruins. He stood in the church where missionaries and native Christians had been killed, and prayed silently. When he returned home he spoke of this sacred experience. He said he hoped one of his sons would preach in that city.

"When I was fifteen years old I studied in Oberlin-Shansi Memorial Academy. I joined the Christian Student Volunteers. Some of my friends urged me to prepare to be a lawyer or politician, or an educator —anything but a poor minister. But, through the strong influence of my father, I won: I decided to become a preacher."

Encouragement in Aleppo, Syria

There is a new spirit in the three or four Evangelical churches in the Kessab mountain, writes PRESIDENT JOHN E. MERRILL of Aleppo College. "One small church which could not raise a gold pound a month toward its preacher's salary, is now paying gladly one and a half out of its poverty. And all the Evangelical churches of the mountain have united this fall in placing their elementary schools on the six-grade footing recommended by the Evangelical Union, preparing pupils to enter the Junior High School or the School for Girls at Aleppo. It is of special interest to us that three young men from the College are now teachers in these schools, and it was under the influence of one of them that the change of spirit in the small church first referred to took place."

"I Arranged a Marriage"

"last week for one of my orphans," writes LOLETA WOOD of Rahuri, India. "The young man had been asking for her since last Christmas, but I insisted on two things: meeting him and having a medical certificate. He sent the certificate, but he could not get leave from his work until a week ago. An interesting thing about this engagement is that the two families lived side by side when these young people were tiny children—and they sent all the way to Rahuri and waited all these months so that the boy could have this particular girl for a wife. And then I had no easy task persuading the girl that she wanted the boy. I always do that with fear and trembling—I don't like to be responsible for a girl's whole life."

Bridgman Academy Girls

"I was out at Yenching (University) last night, and it was good to hear how well our girls were doing there," writes LAURA CROSS from Peiping, China. "I spoke to at least four different teachers, each of whom mentioned what a fine lot of girls we were sending out there, and it just made my heart warm up. I can certainly see that we do send out some very fine girls from this institution, and they make us proud of them wherever they go. Their training, their coöperativeness, and their general spirit seem outstanding; it makes me glad that I am back

working here where there is a little chance to have a part. The students seem to have much more realistic ideas of what saving their country now means than they used to. Marching in parades, making speeches, going on strikes, etc., don't seem so much the fashion as they once did. There is a much more serious strain, and there seems a strong tendency to rural reconstruction. A great many students feel that real religion has a place in meeting their needs."

Stephen Hieb on the Sholapur Settlement

The largest single source of income of the Sholapur Industrial Settlement (for the Criminal Tribes) is the Government grant based on the number of registered people and their dependents here resident. There has been therefore a considerable reduction in our income.

There has also been some change in the type of work we do: absconding and thefts are decreasing; less police work needs to be done, and more attention can be given to the better things in life.

Obviously, both of these sorts of changes are going to continue. But they probably will be a little slower than recently. We have let a lot of people out on license recently. Some are not doing too well. Some are having to be recalled into the wire enclosure. And the reformation of those remaining will be slower because they are presumably—and actually—more incorrigible than those who have been released.

But considering all these things, Mr. Starte estimates that in fifteen years from now—say 1948—the number of registered people and their dependents will have shrunk to about 500, and that then it will no longer be good policy to leave that many relatively bad people among 3,500 or 4,000 relatively reformed people, so that it will be necessary to send away to other settlements all those not yet fit to be released on license. That will close up Sholapur as a Settlement, leaving only a Free Colony. Moreover, we are now beginning the work of selling to the Free Colony people the plots of land on which they live, so that by then we will probably have a colony of people on ground which they themselves own. The administration of this Free Colony will naturally pass to the District Local Board or to the Sholapur Municipality, which will likely be extended this far by that time. Even the schools would naturally pass to such control.

At that time the missionaries' activities as administrators, either governmental or educational, will have to cease. That means that there will remain here only the opportunity for evangelistic, medical and community welfare work that ordinarily is the job of the missionary. However, it appears to us that this opportunity will be a great and notable one, especially for those who have had years of experience here. (Remember I refer to what will be in 1948.) These years should leave one with knowledge of the people, of their ways and their lives' every aspect; also with a friendly touch giving readiness of access to hearts no stranger can reach.

Furthermore, there would be a Church here which might well be the nucleus of the new work. There would be a pastor and other workers like the doctor and teachers who would have also acquired knowledge of and touch with the people. There would be the body of Christians from the Free Colony and some also probably from neighboring villages. And there would be a great opportunity in the Free Colony then.

By that time 80 or 90 per cent of the adults of the Free Colony will be persons who had their schooling in our Christian school. Having already made contact with Christianity in their most impressionable years, they will be most promising cases for "follow-up" work. And if that follow-up work is not done, much of the value of the Christian education will be lost. The religious practices they learn at school may become the basis of real Christian character, or merely a part of their memory of the many things done at school which have no relation to real life afterward.

Moreover, our opportunity would be not only in the Free Colony. There seems to be at present a general movement of people to come and settle in this vicinity. There are now no less than nine small hamlets within a mile's radius of Umedpur, having a total population of about 3,000. Various land-owners are dividing up portions of their land into small plots and selling or renting them to such people as want to build a hut and work in the mills, which are on this side of the city. Quite a colony of people, many of them Christians, who have come here for work from Gulbarga and beyond, are looking for such sites. There is considerable prospect that they may settle on some of the unoccupied portions of our Free Colony, or on adjacent land if we can arrange for it.

And if we care to go farther, within five miles' radius of us are Belati, Degaon, Dongaon, Soregaon, Tikekerwadi, and numerous small hamlets. Besides this, there are the contacts we get with people in more distant towns which provide as much more work as there may be energy to do.

History of Kodaikanal

"Eighty-eight years ago," write the Edson Lockwoods of Madura, India, "Mr. E. Fane, an Englishman, wrote: 'I am exceedingly glad that the gentlemen of your Mission are pleased with the Palni Hills and

intend building up there. As regards the use of my go-downs, you are quite welcome to do what you like with them.' In June of that year all six members of the Mission held their quarterly meeting in the first Kodai bungalow, now gone. Twelve years later the first church was erected to be replaced in 1896 by the present Union Church. Major Partridge (Bombay Army) introduced the eucalyptus, 1852, which has flourished, helping to convert the grassy, rolling hills of early Kodai into the heavily wooded slopes of today. In 1863, by damming up a stream, a starfish-shaped lake was formed. In 1901 a school was established in a rented hotel building which was bought in 1903 for $10,000 and became the nucleus of the American School establishment which now accommodates over 150 children."

Personalia

Merle Davis, Head of the Commission under the International Missionary Council (Department of Social and Industrial Research) which has made a study of industrial conditions in South Africa, and author of *Modern Industry and the African*, was the guest of the Board on December 4. He met with the Board's Committee on Africa then appeared at a lunch at the Parker House, to which members of the Prudential Committee, sub-committees, and the executive staff were invited. In the afternoon he showed moving pictures in Pilgrim Hall.

He is the son of the late Dr. Jerome Davis of the Japan Mission, and the brother of the Board missionaries Mrs. F. B. Bridgman of Johannesburg, Africa, Mrs. C. B. Olds of Okayama, Japan, and Mrs. R. E. Chandler of Tientsin, China. Rev. Ray E. Phillips of Johannesburg was a member of Mr. Davis's Commission.

The Herald is happy to report that Dr. Gintaro Daikuhara has been re-elected to the Presidency of Doshisha University. An announcement to this effect was received on the 28th of November, the Trustees having taken action at Kyoto on November 3.

This re-election will not come as a surprise to the many acquaintances and friends of Dr. Daikuhara and of Doshisha. We extend our congratulations to him and to the institution and to Japan.

John Tucker it was, of Dondi, West Africa, and of the Canadian Board, who was loaned to Chisamba. Two Tuckers in one mission!

President and Mrs. Ernest W. Riggs were welcomed at midnight when their train arrived at Saloniki by a group of the College and Girls' School people, and a round of teas and receptions followed. There were goodbyes to be said also, for President Emeritus George E. White and Mrs. White left a week later (they arrived in America on Armistice Day). Mr. Riggs found Saloniki changed from "the overgrown village of huts and hovels still peopled with pitiful refugees," which he had seen five years ago, to a great city of some 300,000 in which "a great civic consciousness is compelling improvement in every line."

Dr. and Mrs. George E. White landed in Boston on the 12th of November. The Anatolia College Alumni of Saloniki gave a dinner in honor of Dr. White as retiring President of the College. This was held in Hotel Majestic, Saloniki, on the last of September. Seventy-three alumni, teachers and friends gathered to do homage to their leader in speeches full of warm affection and appreciation. They also presented Dr. and Mrs. White with a beautiful Turkish rug. Dr. White's seventy-second birthday, October 14, was another festive occasion, noon, afternoon and evening. Dr. and Mrs. White are in this country expecting to get a well deserved rest in the hope that they may return to settle down somewhere in Saloniki close by the College.

Professor Albert J. Saunders of American College, Madura, India, has had his book, *The Development of Christian Thought in India*, accepted for publication by the Christian Literature Society, Madras, and his *What We Are Doing*, an account of the South Tamil Regional Committee and its work, is ready for the press. He is Investigator of that Committee, is Chairman of the American College Department of Research and Extension, and as a Director of the Madura Y.M.C.A. frequently gives public lectures, and conducts each year a discussion group on public questions of the day. This in addition to his regular college lectures. Mrs. Saunders is Matron of the women of the College and conductor of the College Choir.

Miss Ivy E. Craig of Mount Silinda, Africa, has during her furlough published, with Herbert G. Tovey, Director of the Music Course of the Bible Institute of Los Angeles, *Songs for the Master*, containing nearly a score of song lyrics, for which she has composed the music. She has written the words also of many of them. The booklet is sent free to any desiring copies for Christian service. Its reprinting will depend on voluntary gifts.

Dr. and Mrs. Leonard F. Wilbur arrived in Peiping October first and language school opened less than nine hours later, so they went to work immediately. Even in that large and comparatively well cared for city they see constant evidence of the need for medical work.

Principal Yang Sheng Wu of the Tung Jen Middle School of Paotingfu, China, is now on a year's sabbatical leave. Money has been raised for his travel to America where it is hoped he will study such institutions as Berea College, Hampton, Tuskeegee. But he considers it important to make a care-

ful study of village conditions and of institutions dealing with rural improvement in China before coming to America. The chief distinction of Tung Jen has been in the fine spirit of the faculty and students and the close coöperation and intimate relationship between the two.

Miss Luella Miner of Tsinan, China, has had the second dormitory for women of the Cheeloo School of Theology named for her—not "Miner Hall" as one in Yenching University is christened; it is called by her Chinese given name. She was Dean of Women there for many years. Her Chinese book, *The Religious Psychology of the Adolescent*, is just off the press.

Dr. William W. Peet and his sister, Mrs. Hemphill, have removed from their former address in Chattanooga, Tennessee, to 536 Oak Street.

Rev. R. H. Gaikwad of Sirur has been appointed Chairman of the Marathi Mission for a year—the first Indian member of the Mission to have this distinction.

Miss Florence M. Ridley, R.N., of the hospital at Wai, is giving the scheme of pre-natal clinics a trial on her weekly half-holidays. It will mean house-to-house visiting in nearby villages, a "mighty thin edge" to her wedge, but she is keen to make an attempt to save mothers from the unnecessary sufferings and death that ignorance causes.

Rev. Walter C. Tong is Assistant District Commissioner for the province of Davao, Philippine Islands. He and Mrs. Tong have undertaken to teach Religious Education, Bible stories and the like in five of the larger public schools and one private school in and near Davao. In each school they have about 150 pupils. There is no religious training of any kind in any of these places other than Davao central; their work with the children is the only religious effort in those communities.

Mary Louise Daniels

A wonderful friend was Mrs. Charles H. Daniels, President of the Woman's Board of Missions for fourteen years (1905-1919). She loved people: young people, whose point of view she easily understood; cultured people, because of her own gentle breeding; people of simple background —"just folks." She had in a marked degree that respect for other personalities which is the most essential basis of friendship.

Her own personality was characterized by both depth and breadth. Broad in her interests, a thinker, with a youthful spirit that would never look back to the "good old days," but always forward, unappalled by change, to the good *new* days she was sure would come, her spiritual experience was so real that she could bear sorrow, grief, and pain with a quiet serene spirit.

She was born in Tolland, Connecticut, seventy-six years ago, married in 1884 Dr. Daniels, who became Home Secretary of the American Board in 1893, and when he retired from the secretaryship in 1903, took up with him the pastoral work of the Grace Congregational Church in Framingham. Her husband died in 1914, her elder daughter Margarette, who was one of the editors of *The Congregationalist*, in the flu epidemic of 1918. Then she went back to her old home in Tolland, where she came to know the community intimately, entering into the joys and sorrows of its members as a true friend.

Mrs. Daniels became one of the staff of the Kennedy School of Missions of the Hartford Seminary Foundation in 1921 and taught classes in Bible, missions, and practical Christian service for nearly ten years. She loved to associate with young people and the students turned to her quite naturally for counsel and fellowship.

Well known as a speaker, teacher, writer, and musician, she gave many classes and courses of lectures during her residence in Boston; lectured and visited churches from Maine to Florida when she was president of the Woman's Board; wrote articles for religious publications; was Editor of the Prayer Cycle of the Congregational and Christian Churches.

Failing health forced her retirement from the School of Missions. After an illness of more than a year she passed away on Sunday, November 12, at the home of her daughter, Mrs. Aaron P. Pratt of Windsor, Connecticut. She is survived also by a sister, Mrs. George W. Lansing of San Mateo, Florida.

The Woman's Board of Missions (the holding corporation) held a memorial service in honor of its former President on November 20 at Old South Church, Boston, where the most heartfelt tribute to the beauty of Mrs. Daniels' character and life was paid by Miss Helen Calder, who conducted the service.

Herbert Johnson Wells

The Herald has already recorded the death on October 27 of a great friend and financial advisor, Herbert J. Wells of Kingston, Rhode Island, in his eighty-fourth year. The Board expresses its sorrow, and its sympathy with his daughter, Miss Elizabeth Wells of Kingston, with his three sons, Herbert C. and Thomas P. Wells of Kingston and John H. Wells of Providence, and with his five grandchildren.

Mr. Wells became a Corporate Member-at-large of the American Board in 1897 and continued such until his death. He was a member of the Board of Auditors from 1908 to 1931,

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serving for years as Chairman of the same, and will be remembered with gratitude for his keen financial sense and sound advice and for his deep interest in the fundamental purposes of the Board.

Men of his broad experience and diversified interests are rare: widely known as a Rhode Island banker and Chairman of the Board of Directors of the Rhode Island Hospital Trust Company, he was the treasurer and a director of the Providence Y.M.C.A. for many years, was a trustee of the same at the time of his death, and was a trustee or director of many other philanthropic enterprises.

He was a Congregational layman of note, taking particular pleasure in serving his own church as deacon; was Vice-President, then President and a member of the Board of Directors of the Rhode Island Congregational and Christian Conference; was on the Rhode Island Board of Trustees for the Ministerial Fund from 1890 to 1931; and was a member of the Laymen's Advisory Committee of the Commission on Missions. Indeed, if we were to name the various concerns in which he held important positions we would have difficulty in finding space for them in these columns. Would that there were more laymen like him!

Nehemiah Boynton

It would be presumptuous for us to attempt to add anything to what the many friends of the late Nehemiah Boynton are saying in *The Congregationalist* and in other papers these days. We can simply say that in his death the Board has lost the active influence on earth of a great friend, but that our faith insists upon it that the cause of the Kingdom the world over will continue to have the help of a great spirit.

Dr. Boynton was a Corporate Member of the Board from 1894 to the time of his death, November 8, 1933. He was a member of the Prudential Committee during the years 1894-1899 inclusive.

George Lyman Richards, M.D.

Dr. Richards, member of the Prudential Committee of the American Board 1930-1933 and also a Corporate Member, was well known within the constituency of the Board, partly because during two extensive trips around the world he had made a medical survey of mission work and the missionaries were made to feel his deep interest in it. He was also Director of the medical work of the Near East Relief expedition to Turkey in 1919. Keen as an observer, he was outspoken and fearless, stimulating thought and activity in others.

Born June 1, 1863, in Unionville, Connecticut, he graduated from the Harvard Medical School in 1884. Ten years later, after general practice in East Greenwich, Conn., and in Marion, he studied in Germany, coming back to take up his specialty of ear, nose, and throat work in Fall River, Mass., where he was Chief of Staff at the Union Hospital until he removed his residence to West Dennis in 1929 and became associated with the Hyannis Hospital. Member of the American Medical Association and the American College of Surgeons, he was President in 1918 of the American Laryngological, Rhinological, and Itological Society, and was editor of their transactions for many years.

On November 9, 1933, he died at his home in West Dennis. His wife, Christine McLean Richards, and his son, Dr. Lyman Richards of Wellesley Hills, who had taken up his father's specialty, survive him. His friendships with members of the official staff of the American Board had been choice and lasting, and Dr. James L. Barton, Secretary Emeritus of the Board, took part in the last services at the home.

The Chronicle

Furloughs Authorized

October 24. Miss Margaret Dow of the North China Mission, beginning in the summer of 1934.

November 14. Miss Isabelle MacCausland of the Japan Mission, beginning in the summer of 1934.

November 14. Miss Lucia E. Lyons of the North China Mission, a three months' leave of absence to visit America in the summer of 1934.

November 14. Rev. and Mrs. Elmer W. Galt of the North China Mission, beginning in the summer of 1934.

Sailed for the Field

November 12. From Los Angeles, Rev. and Mrs. L. J. Christian, returning to the Foochow Mission.

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Arrivals on the Field

August 4. At Bailundo, West Africa, Miss Mary Thomas, returning to the Mission.

August 28. At Dondi, West Africa, Dr. and Mrs. H. Veazie Markham, Mrs. F. Sidney Dart, returning to the Mission.

September 3. At Peiping, China, Miss Grace M. Boynton, returning to the North China Mission.

September 8. At Bailundo, West Africa, Rev. and Mrs. Daniel A. Hastings, returning to the Mission.

September 9. At Taiku, North China, Miss Gladys M. Williams, returning to the North China Mission.

September 18. At Kobe, Japan, Miss Edith Curtis, returning to the Mission.

October 2. At Peiping, China, Rev. and Mrs. Rowland M. Cross, returning to the North China Mission.

October 2. At Peiping, China, Dr. and Mrs. Leonard F. Wilbur, joining the North China Mission.

October 7. At Izmir, Turkey, Miss Sarah E. Woodward, returning to the Near East Mission.

October 18. At Saloniki, Greece, Rev. and Mrs. Ernest W. Riggs, returning to the Near East Mission.

November 4. At Rahuri, India, Rev. and Mrs. Joseph L. Moulton, returning to the Marathi Mission.

Arrivals from the Field

October 31. In Boston, Mr. Ezra P. Young of Adana, Turkey.

November 1. In New York, Dr. Ruth A. Parmelee of Athens, Greece.

November 8. In San Francisco, Mrs. Katherine V. Gates, Miss Rachel P. Barnes, of the Marathi Mission, India.

November 11. In Boston, Rev. and Mrs. George E. White of Anatolia College, Saloniki, Greece.

Birth

November 9. At Manepay, Ceylon, a son, Gerardus Smith, to Dr. and Mrs. William J. Jameson of the Ceylon Mission.

Marriage

June 24. Miss Jennie E. Paige of Sherbrooke, Quebec, and Mr. Edward S. Treat of Spring Valley, New York, both formerly serving in the Talas Station of the Near East Mission.

December 1. At East Williston, L. I. Miss Helen Read Post, formerly of the Near East Mission, and William Gordon Ross. At home, Berea College, Berea, Kentucky.

Death

December 4. At Peter Bent Brigham Hospital, Boston, Mrs. M. H. Buckham, Member of the Prudential Committee of American Board 1930-1933.

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